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S E R M O N S,

BY THE LATE

Rev. GEORGE BERKELEY, LL. D.

PREBENDARY OF CANTERBURY,

CHANCELLOR OF BRECKNOCK, RECTOR OF

ST. CLEMENT DANES,

AND LATE STUDENT OF CHRIST CHURCH,

OXFORD.

Only 200 Copies. Eliza Berkeley.

What horrid Paper when the best was ordered.

LONDON:

Sold by Messrs. RIVINGTONS, St. Paul's Church-yard.

1799.

16



Handwritten text, likely a date or reference number, possibly "1813" or "1814".

Handwritten text, possibly a signature or name, possibly "J. Smith".

TO THE KING'S
MOST EXCELLENT MAJESTY.

SIRE,

I PERSUADE myself that I am not guilty of any impropriety in dedicating to your Majesty the following Sermons, written by one of your Majesty's most *affectionate*, most *zealous*, certainly *most disinterested* subjects. Witness the very great expence he incurred by printing *six* editions of his famous thirtieth of January sermon, the sixth of one thousand copies, to distribute gratis among your Majesty's inferior subjects.

jects. On his friends remonstrating with him, his reply was, "I care not; my grandfather set his Majesty's great grandfire on the throne—my father kept his grandfather on it—and *by God's blessing* I will *try* to keep his present Majesty upon it, by preventing this *accursed* reform of parliament."

That he was an excellent preacher was universally allowed—and, I am willing to hope, *somewhat* of a prophet. When on being told, in a very large company, at his own house, "that it was wonderful that your Majesty *would not* subscribe to a *magnificent* edition of Voltaire's works, as *every* other Christian prince in Europe had done," he gravely replied, "*I am* sure that his Majesty has shewn *himself* a REAL CHRISTIAN in *not* doing it; and *I have no doubt* but God will *publickly* reward him

him for it," (as, blessed be God, he seems to have done)—to continue to do NOW that, according to the prophet Ifaiah, "HE, GOD, is warring with the kings of the earth *on* the earth."—If "the cup of trembling is in these AWFUL times to be sent to ALL *the kings of the earth*," as God commanded the prophet, may your Majesty be the king of Sheshach, who was to be the last served with that *tremendous* cup, now seeming to be conveyed to them by the French demons.

Having ever understood that asking permission to dedicate a work to the King is understood to be *begging* for fifty pounds, and wanting no favour from any *earthly King*, I have only to continue my daily FERVENT prayers, that, for the sake of my fellow subjects, it may be long, VERY LONG, before your Majesty is called

to exchange a terrestrial for a celestial
crown.

I have the honour to subscribe myself,

Sire,

Your Majesty's

very dutiful subject,

ELIZA. BERKELEY.

Thames-Bank House,
Dec. 6, 1798.



PREFACE



P R E F A C E

BY THE

E D I T O R.

LITTLE needs be said of the author of these sermons; he was too well known in the learned, the polite, and the Christian world, to need any eulogium from a feeble, female, unlettered pen; it will not therefore be attempted.

Doctor Berkeley, during his last long illness, some weeks before his lamented death, requested the Editor, “that *quite* at her leisure (he knowing that she would be involved in much intricate, unpleasant business), she would select from his almost innumerable sermons as many as would make ONE volume, and print, and publish them. On her replying that she should

rejoice to benefit her fellow creatures by such a labour, as he, Dr. Berkeley, had ever from his youth * been a most *zealous* labourer in HIS BLESSED MASTER'S VINEYARD, he lifted up his fine eyes, and replied, " And you know that I have been a SINCERE one—for YOU know *I ever dreaded* being a POPULAR preacher—I *dreaded* the *pleasing* of MEN †."

The

* The editor has frequently heard Dr. Berkeley solemnly declare, that, from twenty years old, he had resolved to devote himself to the service of the sanctuary, to labour to win souls to Christ; that had he had a revelation from heaven, that he should never attain to more than a curacy of forty pounds per annum, it should not have shaken his firm resolve. See more on this subject in the preface to Mr. Monck Berkeley's Poems. His excellent son used ever to say that the two archbishoprics consolidated should not have tempted him to enter into the ministry. Mr. Monck Berkeley had from early youth contracted his mother's ideas of the 33d chapter of Ezekiel, and the epistles to Timothy and Titus.

† Sincerely wishing to avoid it, he certainly did it; when rector of Acton, half London flocked thither every Sunday, the church often unable to contain the congregation.

The wonderful increase of the congregation at Bray, on his becoming vicar of that parish, is well known to many still living ; as also at Cookham, when he exchanged it, delighted with the superior beauties of Cookham, with his intimate, amiable, thoroughly worthy friend, the late honourable and reverend Dr. Hamilton, canon of Windsor. Cookham being not more than half the value of Bray, Dr. Hamilton jocularly said, “ My dear friend, why *you* have

congregation. An odd accident occurred one Sunday : Mrs. ———, a quaker lady, who dressed, *rouged*, &c. like *too* many other fine ladies, came over to Acton to hear this far-famed preacher, Dr. Berkeley (he knew not the *honour* done him until the middle of the following week) ; it so happened that Dr. Berkeley, in his sermon, speaking of the lamentable divisions in the Christian church, added, “ And the quakers, if indeed they can be called Christians who allow of no sacraments, although our blessed Saviour expressly says to Nicodemus, “ Except a man be born of WATER, and of the Spirit, he *cannot* enter into the kingdom of God.” The painted quaker, however, said that Dr. Berkeley was a very fine preacher ; he laughed much on hearing it.

not

not the *true* spirit of “*vicar of Bray* still,” according to the well known old song *.”

Dr.

* An odd accident, well known to many ancient families in the neighbourhood of Bray. In the reign of King James the First, the king, hunting with the buck hounds, lost his way, and came quite alone into the yard of the Bear Inn, then the only great inn at Maidenhead. He instantly asked what he could have for dinner? The reply rather laconic, “Nothing, Sir; it is Wednesday in Lent, and all the fish is bespoke and dressing for dinner, for the vicar of Bray and his curate.” The king said, “Go up to them, and say that there is a gentleman here who gives his humble service to them, and would be much obliged to them if they would give him leave to dine with them.” His majesty was desired to walk up; they soon entered into conversation. The dinner passed off very pleasantly; at length the reckoning was to be called for; when it appeared, the king said, “Gentlemen, I know not what to do, I left home in haste, and forgot to take any money in my pocket, and I really have not a shilling.” The vicar then opened thus, “A pretty fellow, indeed, to come and get a dinner from us in this way! No, no, you must settle it with the landlord, I’ll not pay for your dinner, I promise you.” The curate said, “Oh! Sir, do not speak thus to this gentleman, I’ll pay his reckoning, and think myself well repaid by his
his

Dr. Berkeley was only the fifth vicar since the famous vicar, Simon Semion, on whom the song was made. His two immediate predecessors, the Rev. Dr. Caswell and the Rev. Mr. Brown, both enjoyed it more than half a century; although longevity is said to be the *melancholy* privilege of some families. The vicarage of Bray has not descended from father to son, but

his entertaining, improving conversation." The king thanked the curate, and said he would certainly repay him. Scarce was this conversation over, when a great noise was heard in the Bear-yard, horns blowing, lords, gentlemen, yeomen-prickers, &c. "Has any thing been heard of his majesty? has he passed through here?" His majesty opened the balcony-door, and presented himself; instantly an hundred bent knees; the *poor sneaking* vicar then bent *his* knee, and begged pardon, "*did not know it was his majesty,*" or —. His majesty replied, "Oh MON! I forgive you, you shall be vicar of Bray still, I promise you; and turning to his *friend* the curate, he said, "And as there is a canonry of Windfor now vacant; you, MON, shall look down from thence upon your old master." Oh! fallen human nature, how different art thou in different men and women!!!

it is supposed *that part* of Bray where the vicarage house stands, is one of the most healthy spots in England, occasioned, as is conceived, by the extreme sharpness of the stream at the bottom of the vicarage garden. As the editor has frequently heard her father say, that in the great frost in the year 1739-40, when oxen were roasting on the Thames at London, the stream continued to run at the end of the vicarage garden at Bray.

Dr. Berkeley not only laboured indefatigably himself in his two *large* parishes * with *very small* incomes, but ever took care to have an able coadjutor. Soon after his becoming vicar of Bray, at the age of not quite twenty-six, he invited his very deeply learned, very pious friend the Rev. John Whitaker, fellow of Corpus Christi College, Oxford, the *only able* vindicator of

* Bray, twenty-one miles in circumference, an hundred of itself; Cookham sixteen miles in circumference.

the lamentably *long*-injured Mary Queen of Scots, and many other learned and pious works, to become his curate. This gentleman and his brother, the only descendants of the excellent Lord Mayor Walworth, both were indefatigable, and to good effect; their blessed Master crowned their labours with success. On Mr. Whittaker's being obliged to return to college to take some office there, Dr. Berkeley retained the Rev. John Harmer, also of Oxford—his character is given in a note on one of the following sermons—just about the time of Dr. Berkeley's removal to Cookham. Mr. Harmer getting a small living, Dr. Berkeley was so happy as to procure for his curate at Cookham the excellent, the exaltedly pious Rev. Philip Gurdon, of Magdalen College, Oxford, now residing at the ancient paternal seat of his ancestors, Affington Hall, in Suffolk, where the Conqueror found his lineal great

grandfire feated *; long may the present possessor continue a blessing to his tenants and his neighbours. On Mr. Gurdon's being obliged to return to college, Dr. Berkeley appointed the Rev. Mr. Rose, now rector of Cashalton, Surrey, too well known as a thoroughly evangelical preacher for ought to be said of him here—save only, that on his quitting the curacy of Cookham, he preached a most excellent farewell sermon, which is still remembered by *some* who heard it, from the 20th chapter of the Acts of the Holy Apostles, verse 31st and 32d. Dr. Berkeley then appointed the Reverend Ralph Leycester of White Place, Cookham; a gentleman of large fortune and open hand to the

* How *miraculously* it, and a very large estate around it, were preserved for the present excellent proprietor and his descendants, may be seen in the editor's preface to the Poems of the late George Monck Berkeley, Esq. &c. published about two years ago.

poor

poor and distressed, and one of the most indefatigable attenders on sick and dying persons, that perhaps is any where to be met with. Oh ! that thousands of his brethren would follow his example !

The editor had it once in contemplation to add to this volume four single sermons of Dr. Berkeley's, three published by himself some years before his death—The first his famous 30th, or rather 31st of January sermon, against the * reform in parliament,

* Dr. Berkeley was credibly informed, that on its (the 5th edition) being published, Mr. —, a tradesman in his parish of St. Clement Danes, took it in his hand, and went from house to house, *i. e.* every open shop-door, exhorting them, “ *never to pay tythe or offering more to SUCH a writer,*” adding, “ *what will Mr. Fox say to us if we do?*” The editor entirely acquits her very polite, uncommonly sensible, amiable heart-ed quondam neighbour of being the instigator of this ZEALOUS reformation merchant ! This sermon being read on the Sunday before the 30th of January 1797, by the excellent Mr. White, then curate of Chertsey,
it

parliament, which went through five editions in four weeks, the fifth edition with notes—(all, excepting one, answers to letters concerning Dr. Berkeley's sermon; one from Soame Jennings, Esq. not many days before Mr. Jennings's death, thanking Dr. Berkeley, &c.)—a small duodecimo, not now to be purchased for any sum:—the second, on the accession after his Majesty's *most happy* recovery, for which one laments (that is, *all real* Christians) that there is not an *annual* thanksgiving day:—the third, intitled, Dr. Berkeley against *Socinianism*:—the fourth, on the consecra-

it occasioned the late Sir Joseph Mawbey so to stamp, fret, and fume, as to alarm that part of the congregation which sat near his pew. His conversation was curious. He said the curate and dignitary ought both to be sent to Botany Bay. The dignitary is gone to that *happy* shore from whence ~~none~~ *none* safely landed ever wish to return to this vale of tears. On being told by a gentleman that it was Dr. Berkeley's famous sermon, he replied, "That is impossible; I knew Dr. B. HE was a man of *fine* sense."

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tion of his beloved friend of his youth, the angelic Bishop Horne of Norwich, preached at Lambeth Palace, but *not* printed, as was at first requested, but *smothered* * for *four* years—printed very soon after his death, according to his EARNEST request to the editor, “to let THAT sermon be published,” which she most *solemnly* promised him, “it should be if she lived, *were the three kingdoms to oppose it.*” It was very soon sent to Mess. Rivington, printed on excellent paper. Alas! *these are not*; owing to ill advice given to the editor, by those that she (foolishly) conceived better judges than herself of such matters, to employ a country printer of hand-bills, &c. and at a greater expence than if the paper

* Vide a full account of *said smothering* in the preface to the Poems of George-Monck Berkeley, Esq. LL.B. F.S.A. Dr. Berkeley’s *only* son, published about two years ago, by Mr. Nichols, Red Lion Passage, Fleet Street.

had been (what she meant) the very best used for printing.

It has been already mentioned an idea of adding the above four sermons to complete this volume; but on mature deliberation, after turning it again and again—(as when young, at sixteen, she never determined hastily on any matter, at more than sixty it would be unpardonable)—she conceived that it would not be *exactly* fulfilling the WILL, the *wish* of the tenderly beloved testator, if the volume was not composed of his manuscript sermons; and she has ever considered as a *sort* of sacrilege, the not *religiously* fulfilling the will of a departed friend; which early in life, at a little turned of twenty, occasioned her much trouble, being appointed executrix by a distant relation, who left so many rings and souvenirs to *rich friends*, and so many legacies to poor *old servants*, some of whom were with great difficulty, after
long

long search, found out, as occasioned the editor's footman to lament over his worn-out shoes; however, at length, every one got according to the will of the testator, and the editor to this day thinks with complacence on the happiness conferred on a poor aged female servant, after many months search discovered in the North Riding of Yorkshire, instead of *pocketing* the legacy herself, as advised to do by a gentleman (say rather *an animal*) of large fortune, a *near* relation of the testator, a distant one of the executrix; who by the falling of the stocks had *very* little more, after paying thousands within six weeks, than her trouble for her reward.

The editor thinks it necessary to say, that Dr. Berkéley ever reprobated the idea that "the clergy have *nothing* to do with POLITICS;" he used to say, "much more than the *generality* of laymen; how are inferior traders, farmers and labourers,

soldiers and sailors, to learn their duty to their king and country, if not from the clergy? Which is best, that they should learn *their* POLITICS from the PULPIT or the POT-HOUSE? For politics they will *try* to learn, *and will talk*; therefore it is the *bounden duty* of the *clergy* to teach them to obey them that have the rule over them, 'to honour the king,' and *so obey* GOD."

The editor has more than once, when walking out with him, witnessed his metamorphosing a *democrate* into a good subject, the poor ignorant man saying, "Well, indeed, sir, I *never* thought 'twas so, till your honour *laid* it down *so plain* last Sunday afternoon."

Dr. Berkeley introduced an afternoon sermon both at Bray and at Cookham, as also (excepting the time of hay and wheat harvest) an evening sermon every Thursday.

He

He found week-day prayers both at Bray and Cookham; at the latter, about a year before he quitted it, he was obliged to give them up, as no mortal attended but his own family. He went to a coxcombical fellow, who taught a large school in the *church-yard*, telling him, that if he would attend with his boys and girls as usual, if eleven o'clock did not suit him, he would have the service at *nine*, at *ten*, or at *twelve*. He, attempting to teach double the number he could teach, replied, that their parents did not choose that they should *lose* their time in going to *week-day* prayers. This can never be given up at Bray, as *there* ever must be a congregation from the *forty* alms-houses of the pious fish-mongers, and the charity-school kept in the chauntry in Bray church-yard, founded by William Cherry, Esq. and endowed with a good estate, on condition that all his debts were paid. His pious granddaughters, the co-

b 3 — — heireffes

heireffes of the excellent Francis Cherry, Esq. of Shokesbrook-house, his son, who paid all their grandfather's debts, so *refound-ed* it, and the survivor, Mrs. Frinsham, mother of the editor, always during her life appointed the master, and nominated some of the boys; she ought to have nominated all of them, but for an iniquitous decree of lord chancellor Macclesfield,

The editor humbly conceives that one great cause of the ignorance of the lower ranks of people, and of course the lamentable decay of Christian piety, is the almost universal abolition of week-day prayers in the country, either that the *pious* parson may hunt or shoot, &c. neither of these sports recommended by St. Paul to Timothy or Titus. Many *aged poor* people, unable to read in their own small-print Bibles, by attending regularly week-day and saints-day prayers, hear the word of God read to them; schools attending, the children

dren hear the word of God better read than they can read it, and although they learn it by rote as it is styled, still they become acquainted with the book of God, and a time may come when they may attend to it in a better way. It is quite delightful, to those who are old fashioned enough to think the salvation of souls "of any *sort of* consequence," to see what numbers of traders high and low attend the week-day prayers at Henley upon Thames, and some few of the gentry, who are not *too* fine; several of the aged poor very near blind, some totally blind, what a blessing are week-day prayers to such poor souls!

Very *early* and *late* prayers in London are still attended, as about thirty years ago they *were* at Canterbury. The editor has frequently counted twenty ladies, gentlemen, traders, and servants, in the sermon-house, where they were read at Canterbury on a morning at six o'clock; and it is im-

possible to omit relating here a dialogue that passed there some years ago between our present metropolitan, then dean of Canterbury, and a minor canon, who omitted reading the early prayers in his week.

The Dean.—Pray, Sir, what is the reason that *you* do not read the early prayers?

Minor Canon.—Why, Mr. Dean, so *few* persons attend them, that it is not worth while to read them.

The Dean.—Sir, that shall not be admitted as an excuse; if there are so few, I will pay so much a morning to half a dozen poor aged persons *to* attend them; for I am fully resolved that they *never shall* be given up whilst *I am* dean of this church.

There is a day coming when his grace will hear this dialogue repeated with joy.

Two perhaps of as excellent persons as could be any where found, who did not know A from B, yet knew the Bible *accurately* by heart, so as to delight one to hear them repeat it, learned by a regular attendance

ance on week-day prayers, one a rich farmer in a parish in Berkshire, the other a poor trader's wife in the parish in Windsor Forest, in which the editor was born, now blessed with a most excellent evangelical vigilant pastor, the Rev. Edward Vansittart, second son of the member of parliament for the county of Berks. Oh! that young SPRIGS of divinity, who have gone and LYED * to the Holy Ghost at twenty-two and an half, would attend to this.

P. S.

* The late bishop of Bangor's lady's conversation with Mr. Cadogan, related in the very sensible, elegantly written memoirs of the late honourable and reverend William Bromley Cadogan, lately published. The editor has the pleasure of knowing that even her feeble efforts have prevented several young gentlemen from rushing into the ministry at twenty-two and an half, before they can be styled men arrived at years of discretion. "Our adored Redeemer commenced not *his* ministry until *he was about thirty years of age*." His great precursor John Baptist, bred in a desert, not until aged twenty-seven.

Why cannot our young men of these days do as in

HOWELL'S

P. S. As it is not the intention of the editor, that any of these excellent sermons should go to the pastry-cooks or chandlers shops, only two hundred copies are printed for sale; although perhaps there would be little danger were the number double; for although no great admirer of sermons in general, seldom reading them, yet she does not quite agree with the very witty Mrs. G—v—l, that sermons are like potted things, “*all alike*,” for she prefers potted lamprey to potted char.

HOWELL's days? when their education is finished at the university, go up to the metropolis in a brown or blue coat, and see what they can do for themselves, or what their friends can do for them, *any thing* rather than thus *mock* God by being ordained deacons. The present earl of L—— was within a fortnight of becoming a *deacon*, had not his patron the late earl of —— told him that the church was so sadly overstocked, that he would advise him to get into the —— office. As a divine his lordship had probably never gained more than as many hundreds as he now enjoys thousands per annum.

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risee, and the other a publican. The Pha-
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men are; extortioners, unjust, adulterers,
or even as this publican. I fast twice in
the week, I give tithes of all that I possess.
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S E R M O N I.

Preached at St. MARY MAGDALENE Church,
Oxford, the 12th of December 1756, and at
Cuddestden, the 20th of February 1757.

I TIM. i. 15.

*Christ Jesus came into the world to save
sinners.*

As there is not any thing upon which we
can employ our thoughts with so much ad-
vantage as the life and sufferings, the
death and resurrection of our Almighty
Redeemer, and the infinite benefits which
it is in our power to receive thereby, so
ought we *very frequently* to make them
the subjects of our meditations. Do we
lie under the pressure of temporal misfor-
B tunes?

tunes? this will cheer our spirits. Are we tormented with the stings of an awakened conscience? the sure promise of salvation in Christ Jesus dispelleth our fears, confirmeth and augmenteth our hopes, disarmeth the king of terrors, and giveth us a joyous prospect beyond the grave; *for this is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners.*

In discoursing on these words I shall first consider the deplorable state both of Jews and Gentiles at the time of our Redeemer's birth.

2dly, I shall shew the *absolute necessity* of his becoming not only a *rule*, but a *restorer* of life; and of his appeasing the divine justice, by suffering the vengeance due to the *original*, as well as *actual*, sins of the whole fallen race of men.

3dly, I shall shew how, and in what sense, the second person in the Godhead promoteth the salvation of sinners; and lastly, I shall lay before you what is required on your parts in order to be saved.

The

The whole race of men was, at the time of our Lord's birth, comprehended under the two general heads of Jews and Gentiles; whose condition and circumstances shall be distinctly considered. And first of the Gentiles; by whom we are to understand all those who were guided in religious matters, not by uninstructed reason, but by the light of traditional revelation; which revelation had twice shone forth in full lustre (offering the free gift of eternal life to all penitent believers in the promised Saviour), before the giving of a *written* law—namely, at the fall and immediately after the flood.

But as the Gentiles had no inspired writings which might have conveyed unto them the whole counsel of the blessed triune God concerning their salvation; no prophets or apostles to remind them of the obedience due to their Creator, Redeemer, and Sanctifier, they did very soon forget *God*, their Saviour: they framed false notions of the manner of his existence, and

warped his holy laws to their own depraved inclinations.

Socrates, who had no bible to refer to, can plead an excuse for *his* atheism, [which will, we may well hope, be accepted through the merits of the Redeemer, if *unbelieved* on by him *only* because *unheard* of, at that awful day when Arians, Socinians, Jews (in their present state of unbelief), and modern Deists (as they affect to style themselves), shall be condemned for *theirs*. And, in order to be convinced that the charge of *atheism* against each of these sects of unbelievers is just, we need only consider, that whatever is revealed of the true God in his word, is revealed of him as existing in three persons, Father, Son, and Holy Ghost. The Son and the Holy Ghost they have not, for they *deny* them; and it is written, at the 23d verse of the 2d chapter of St. John, 1st Epistle, *Whosoever denieth the Son, the same hath not the Father*: and if he has neither Father, Son, nor Holy Ghost, he has not the true
God;

God; and if he has not the *true God*, he has *no God*, because there is but *one God*: he is, therefore, in the apostle's phrase, *without God*.

The heathen world soon changed the glory of the incorruptible God into an image made like unto corruptible man, and birds, and fourfooted beasts, and creeping things. Their sacred rites were polluted with acts of uncleanness, and human sacrifices too often stained the altars of these misguided wanderers. It would be needless to spend much time in recounting the extravagant follies, and superstitious cruelties, which made up the belief and practice of their religion, when the original revelation (which promised the free gift of eternal life, through the merits of a divine Redeemer) was adulterated by the conceits of men; such as burning their children alive for offerings to Moloch in the valley of Hinnom; their adoring oxen and serpents; or inanimate things, as the sun and stars; which superstitions are at this day practised by many nations, where the glo-

rious light of the Gospel hath not yet shone. Most striking are their idolatries described by the Holy Ghost, in the prophecy of Isaiah:—*A man planteth an ash, and the rain doth nourish it. He burneth part thereof in the fire. He roasteth roast; he warmeth himself; and the residue thereof he maketh a god. He falleth down unto it and worshippeth it, and prayeth unto it; and saith, "Deliver me, for THOU art MY God:"* none considereth in his heart, *I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof: I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?*

Suitable to the religious opinions were the lives of our ancestors, of whom God informeth us by St. Paul's pen:—*That they were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God; despiteful, proud boasters; inventors of evil things; disobedient to parents; without un-*
derstanding;

derstanding ; covenant breakers ; without natural affection ; implacable, unmerciful.

From the Gentiles let us now turn our eyes unto the Jews, most of whom were, at the time of God's incarnation, in no less want of a rule of faith and manners than the heathens. The Jewish nation was, indeed, the chosen people of God ; who, as such, had vouchsafed unto them miracles, prophecies, and other revelations of his will. They had a *written* law from Heaven, which was given *as a schoolmaster for to bring them unto Christ*. Their circumcision, sacrifices, purifications, abstaining from meats, and the like ordinances, could not of *themselves* edify ; and were, therefore, to be regarded *only* as having a farther view : being in truth types of the Messiah, and of that spiritual religion with which the Gentile world was to be blessed in the fulness of time. The Jews, however, soon becoming carnal and stiff-necked, the very reverse of holy David, who went forth in the strength of the Lord God, and made mention of HIS righteousness as

what could alone cover helpless sinners from the divine wrath ; and having lost the *spiritual interpretation* of that law whose *letter killeth*, God speaketh thus unto them by the prophet Isaiah—*To what purpose is the multitude of your sacrifices ? I am full of your burnt offerings, of rams, and the fat of fed beasts.* It is farther to be remarked, that although the knowledge of a future state, in which all penitent believers in the Redeemer were, through his merits, to be for ever inconceivably happy, had been most fully and clearly revealed to the Jewish church (a truth which no Christian can deny), yet most of her members had so far apostatized, at the time of God's incarnation, that their hopes reached not beyond the grave. Conquests over their enemies, peace and prosperity at home, an *earthly*, instead of an *heavenly* Canaan ; these, and the like temporal blessings, were the rewards of their obedience, which the apostate Jews expected ; and their *obedience* was suitable to *such* expectations. They adhered superstitiously to the *traditions*

ditions of men, thereby making the *commandments* of God of none effect. And having lost the expectation of God's becoming incarnate, they looked not for the true Messiah, but for an idol of their own framing.

Such, in general, was the deplorable state of the world at the time of our Redeemer's birth : Jews and Gentiles both concluded under sin.

I come now, in the second place, to shew the *absolute necessity* which there was for Christ's becoming, not only a *rule*, but a *restorer* of life ; and for his appeasing the divine justice, by suffering the vengeance due to the *original*, as well as *actual*, sins of all mankind.

All men, after the fall of Adam, being *conceived in sin*, were, by nature, children of wrath : it was in vain for any to expect salvation by the works of the law, since it was impossible for human nature to perform an unfinning obedience to it. Such is our derived frailty, and so many and so powerful are the temptations by which we

are

are assaulted, from within as well as from without, that of the whole race of men *There is none righteous, no not one !* And it is written—*Without holiness no man shall see the Lord.* Wherefore, most assuredly, none to whom the holiness of God incarnate is *not* imputed, shall ever be of the happy number of those who shall see God, and enjoy his heavenly kingdom in life everlasting. *Do this and live,* was the condition of the old covenant ; but by the weakness of our fallen nature we are so far from being able to fulfil this condition, that, as the scriptures assure us, *We are not sufficient of ourselves, to think any thing as of ourselves ;* and accordingly our church teacheth, in her tenth article, *That the condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God ; and that we are accounted righteous before God, ONLY for the merit of our Lord and Saviour Jesus Christ, by FAITH, and not for our own works or deservings.* Such being our utter inability

inability to perform the condition of the *first* covenant, we must, without the gracious offer of a second, have been *all* concluded under the irrevocable sentence of eternal death: agreeably to which the Holy Ghost saith by St. Paul—*As many as are under the works of the law, are under the curse*: for it is written, *Curseth is every one that continueth not in all the things that are written in the book of the law, to do them.*

But, O transporting thought! the Lord Jesus, who styleth himself, in the last chapter of the Revelation, the Lord God of the holy prophets, came to us as a lamb without spot, and by the sacrifice of himself, began at the institution of the holy Eucharist and finished upon the cross, hath taken away the sins of the world, being *made a curse for us*. You see, from what hath been said, the forlorn condition of Jews as well as Gentiles, at the time of God's being manifested in the flesh; and we must still have remained in the same state of sin and darkness, were it not that the day-spring
from

from on high hath visited us : were it not for him through whose sufferings, obedience, and intercession, both in the Old and New Testament (as is evident from numberless passages of each, and as our church expressly teacheth in her seventh article), the free gift of everlasting life is offered to mankind ; and of whom Isaiah foretold—
The Gentiles shall come to thy light, and kings to the brightness of thy rising.

You see also the condition of man, after the fall of Adam, to be such, that, as the eighteenth article of our church speaketh, he cannot turn and prepare himself, by his own natural strength and good works, to *faith* and calling upon God ; and that we are accounted righteous before God *only* for the merits of our Lord and Saviour Jesus Christ, by *faith*, and not for our own works or deservings. How careful then should we be, that, when our Redeemer cometh, we may be *found* in *him* ; not having our *own righteousness*, which is by the law, but the righteousness which is by *faith*

faith in him ! Being ever mindful, that the *reason* why *his* righteousness is effectual to save us all is, because the person who performed it was very, eternal, and self-existent God : *This is his name, whereby he shall be called—JEHOVAH—our righteousness.*

Holy Scripture throughout teacheth, that man could never have been reinstated (after the fall of our first parents) in God's favour, but must have continued in a state of alienation from him and heavenly immortality, were it not for the Son of God, *who came into the world to save sinners* : which words, that you may the better understand, it will be necessary to explain the third point proposed ; namely, how, or in what sense, the second person in the Godhead promoteth the salvation of sinners. And this he hath done in four respects : by his preaching, by his example, by his passion, and by his never-ceasing intercession. For as it was necessary, in order to put us into a capacity of salvation, that our duties of faith *in*, and every *other* instance of obedience *to* God, should be plainly laid
before

before us, and urged in the most persuasive manner, this hath been performed by our divine Redeemer and his apostles, who went about preaching the word of God: inviting all who travel *under*, and are heavy laden *with*, the burden of sin, to come unto the Saviour of the world for refreshment: assuring the fallen race of men, of God's having so loved the world, that he gave his only begotten Son, to the end, that all who believe in *him* should not perish, but have everlasting life: exhorting all men to abstain from fleshly lusts, which war against the soul; to let their moderation (not in the love of Christ or his church, but) in desiring the riches, honours and pleasures of the *foreign country of this world* (foreign indeed to every heir of glory), be known to all its idolaters: assuring them, that nothing below the Sun of Righteousness should be *essential* to a Christian's *happiness*; and that if it is, he is in that respect irreligious, disobedient, ungrateful, idolatrous: teaching them, that in poverty, in pain, in solitude, and desolation, the
sincere

sincere Christian *must* be happy, if he hath but strength to turn the eye of faith unto the ever-present source of life, comfort, and blessing; beseeching them to be reconciled unto God, and to become holy, harmless, undefiled; and, at the same time, giving them the comfortable assurance of God's readiness to make *his* strength perfect in *their* weakness. And that no motives to obedience may be wanting, we have, on one hand, the highest rewards, and on the other, the forest punishments proposed unto us.

But that *all* methods might be employed to rescue mankind from the slavery of sin and death, our Almighty Saviour condescended, not only to take upon him human nature, and to die in it upon the cross, in order to satisfy God's justice for our sins, but to converse familiarly among his rebellious subjects, surrounded with every trial, every hardship of a despised and toilsome state, that so he might deliver us from the slavery of sin. The whole life of God incarnate was a perfect pattern of holiness

holiness for our imitation; which is the second way whereby he promoteth the salvation of sinners.

We are farther to observe, that *not only* our Saviour's *life*, but *much more*, his *passion*, was of the utmost importance; was absolutely necessary for our salvation. Such is the purity and holiness of God, that no reconciliation could possibly be hoped for so long as our souls were stained with *original* or *actual* sin: but neither could rivers of the blood of rams, or of bulls, or of our own penitential tears, have been sufficient to wash out the stain of either.

Such was our hopeless condition, when, behold, our Glorious Redeemer, who is styled, in the 6th verse of the 23d of Jeremiah, *Jehovah*; in the 13th verse of the 9th of Isaiah, *the Lord of Hosts*; clothed himself with flesh and blood, that he might tread the wine-press of the wrath of God, and offer himself a ransom for us. Man had sinned, and Lo! the Eternal God suffereth the sinners punishment; he submiteth to the shameful and painful punishment

ment of the cross, that by his death he might open unto us a door to eternal life. Such amazing love had Christ to us sinners who lay in darkness, and in the shadow of death, that *he* died for our sakes, who liveth and is alive for evermore. He so loved us, that he, who knew no sin, was made sin for us; and washed us from our iniquities in his own most precious blood.

Lastly, having broken asunder the bonds of death, and triumphed over the grave, *he ascended into heaven, and sitteth at the right hand of God the Father*, ever making intercession for us. To which purpose speaketh the Apostle to the Hebrews—*Christ Jesus, because he continueth for ever, hath an unchangeable priesthood; wherefore he is able also to the uttermost to save them that come to God by him, seeing he ever liveth to make intercession for them.* We have then this joyful assurance, that the second person in the ever-blessed and undivided Trinity, never ceaseth to plead our cause or solicit our pardon.

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And this is the fourth way whereby the words of my text are verified, namely, *That Christ Jesus came into the world to save sinners.*

Upon the whole it appeareth that sinners shall be saved; and if so, it will perhaps be asked, "May we not then sin on, in hopes that we shall go to heaven when we can sin no longer?" The lives of too many, who at the font were made members of the Christian church, would persuade us that they did entertain such thoughts as these. But let us not deceive ourselves, or abuse the methods which the goodness of God hath schemed for our salvation.

It would, indeed, be the foolishness of folly, to think that our blessed Saviour led a life of spotless innocence upon earth, in order to procure us a licence to riot in the pleasures of sin. Was the Lord of glory humble, that sinful dust and ashes may be proud? Did he live in poverty, that we might make mammon our god? Did the blessed Jesus give his body to be crucified, that we might be allowed to pamper
our

our flesh in drunkenness and gluttony? Can we hope that he will intercede for those who trust in uncertain riches, or, with the thoughtless and dissolute, neglect to pray unto him in public and private? Or who refuse his affectionate invitations to celebrate the Christian sacrifice? Or how, alas! can *those* hope for his intercession, who, instead of humbly and devoutly waiting upon him in the ordinance of his episcopal church, continue in the sin of schism from *that* church, to which, and to which *alone*, he hath *promised* salvation. Would to God, that all ingenuous Presbyterians and schismatics of every denomination (by whatever pretences to higher perfection, or clearer knowledge, they have been deluded), might be led by this thought to a sense of their extreme danger! By humbly consulting the word of God, they would soon find that the intercession of our blessed Advocate may be forfeited as fatally by schism as by that malignant error *popery*. It is, perhaps, one of the most dangerous deceits of our great adversary (who, when he seeth occasion, can put on the form of an angel

of light), by drawing the attention of the serious mind to some flagrant sin, on which all its abhorrence is lavished, to conceal from it that equal guilt which lurketh unseen in spiritual pride, self-will, and rebellious opposition of our own foolish imaginations, to the written word and institutions of our blessed Lord: in order to guard against which delusion of the devil we must remember, that, *as Christians*, we are members, not of a *sect*, but of a *society*; by which means we are entitled to certain privileges *above all* who are not members of this same church. But then we must bear in mind, that these advantages are conveyed unto us in a regular dispensation, by the hands of bishops, priests, and deacons: a sacred hierarchy, constituted by the great Bishop of souls*; and of whose *uninterrupted regular* succession (from the apostolic age to the present) we have as full evidence as that on which the canon of holy scripture is received.

* This assertion may be found a strict truth, by any person who will give himself the trouble to search the records in the bishop of London's ecclesiastical court.

But

But you will say, Are not sinners saved? The blessed Gospel shall answer you—*Christ Jesus came into the world to save sinners.* Christ Jesus came into the world to save penitent, believing sinners, who thankfully accept the mercy offered to all true and lively members of his church; walking in all the commandments and ordinances of the Lord. To be plain—God is perfect in holiness and infinite in mercy. He hath proclaimed himself (at the 6th and 7th verses of the 34th of Exodus) to be merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin. But we, his ambassadors to our fellow-redeemed, must not dare to exceed our commission, by *promising* to any *uncovenanted* mercies, of which the Judge of all the earth is alone able to distinguish the fit objects; but which every corrupted and deceitful heart is ready to claim for itself. Such dreadfully smooth things as these *we cannot* preach. Shall Christ be made the minister of sin? God

forbid ! The glad tidings of the Gospel amount to no more than this :—that all such as, having been, at the font, regenerated by receiving baptism from the episcopally ordained stewards of God's mysteries, and who do repent unfeignedly, and believe stedfastly all that is taught in holy scripture, that all such shall undoubtedly be saved, through the all-sufficient merits, and never-ceasing intercession, of our blessed Saviour. But we must not suppose this repentance to consist only in sorrow for sin ; there must also be a change of heart, and, in consequence of that, an amendment of life. Nor are we to think, that the belief here required is an empty, notional belief : *Thou believest*, saith St. James ; *The devils also believe and tremble.*

But wilt thou know, O vain man ! that faith without works is dead ? We are justified by a lively, active, energetic faith in Jesus Christ, which uniformly presseth the heart where it hath taken root, to offer itself up a continual sacrifice to God's glory : a faith this which can be obtained
only

only by a devout and constant use of the instituted means of grace. God declareth that he hath no pleasure in the death of a sinner; "but rather that he may turn from his wickedness and live." *I have spread out mine hands, saith the Lord, to a rebellious people; a people that provoketh me constantly to my face. I have spread out mine hands.*—God, you see, is earnest for our conversion, and ready to receive us, through the merits and intercession of his blessed Son: and shall all the methods which the Holy Trinity hath taken to bring us unto glory, be in vain? Shall we frustrate the mission and sufferings of the second person in the Godhead? the man of sorrows, and acquainted with grief; who was wounded for our transgressions, and bruised for our iniquities! But if we are not grateful enough to be touched with the sufferings of our Almighty Saviour thus dying for us, let us at least have some regard to our own, and bethink ourselves, in this our day, of the everlasting and inconceivable punishment, which awaiteth every

the deceitfulness of riches, and the lust of the pleasures and pomps of life ; looking for that blessed hope, and the glorious appearance of the only wise God, our Saviour Jesus Christ.

Now to God the Father, who *justifieth* us—to God the Son, who is our *righteousness*—and God the Holy Spirit, who is the *sanctifier* of all who are *justified*—the ever-blessed and eternal Trinity—be ascribed all the glory of his saints attainments *here*, while they are labouring in hope, and of what they shall be when crowned *hereafter* in the fulness of joy, for ever and ever. Amen.

SERMON

one who continueth in a state of cowardice or lukewarmness in the things of God; or who loveth this world and its pleasures *more* than him, who, as he hath bought us with his blood, hath an undoubted right to our whole heart; not in theory only, but in very fact and daily practice. Let us bethink ourselves, that in a very few days the youngest and healthiest person present shall lie mingled with the common dust; and his soul shall then, and not before, be disposed of by an irreversibile decree. No tears, no humiliation, no repentance, no faith will avail on the other side of the grave. But it is now in our power to avoid the torments of that place where the worm dieth not, and the fire is not quenched: if being truly penitent and faithful, and continuing instant in the use of very much *fervent* prayer (as well with our families and in the church, as in our closets), together with every other appointed means of grace, we deny ungodliness, and keep our hearts from being overcharged with the cares of this world and
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SERMON II.

Preached at Cookham, Berks, on the Fast Day,
1780.

PSALM xvi. 6: Bible version.

*The lines are fallen unto me in pleasant places ;
yea, I have a goodly heritage.*

THE *unthinking* majority of mankind do indeed acknowledge the hand of God in every appearance that is uncommon or preternatural, but they pay little regard to the wisdom, and power, and goodness which appear in the regular course of things, merely for this foolish cause, merely on account of the *uniformity* and *constancy* displayed in God's providential government of the world.

The few who have by labour acquired to themselves the pre-eminence that learning alone can confer, do, with a delight peculiar

the resurrection of the dead, and the life of
the righteous and happy of life; looking
for that blessed hope, and the glorious ap-
pearance of the only wife God, our salvation
Jesus Christ.
Now to God the Father, who will send
to God the Son, who is our neighbor,
and God the Holy Spirit, who is the
Father of all who are in the world—the over-
ruling and eternal Father—be ascribed all
the glory of a glorious and glorious life;
and may they be glorified in hope and in
faith, and may they be glorified in love and
in the Father of our Father and ever.

culiar to themselves, trace the amazing chain of causes and effects through the system of nature; but some of these few *really* learned persons pay little attention to the Author and Conductor of that wonderful system, the exploration whereof affords them so much refined pleasure.

There is need of a *pious* heart, as well as of a cultivated understanding, to discern God in all events; to view his love in those events which are effects of established laws, as well as in those that are produced by a chain of miraculous dispensations.

Every subject of a state, and member of the church thereof, in whom a pious heart and an informed understanding happily unite, is fully qualified to comprehend and to *feel* the religious sentiments of the royal penitent in my text; because every *such* person will, without hesitation, acknowledge, that our natural, civil, and religious establishments are great blessings.

As to our *natural* situation, our residence is not fixed in those southern climes where the God of nature pours out his gifts spontaneously

spontaneously to a relaxed, enfeebled, effeminate race, who have hardly spirit to enjoy them; but the lines are fallen unto us on a soil which demands and encourages our application to those useful arts, that tend to raise the industrious and frugal members of the community to the highest pitch of worldly prosperity: in an island admirably fitted to be the centre of commerce with neighbouring nations, and with the most distant parts of the earth. In *this situation* we are protected by a constitution of government happily placed between the two extremes of despotic power and popular licentiousness; it is wisely composed of such a due mixture of the several simple forms of government—those of one, of a few, and of many—as to retain, as far as possible, the advantages, and to exclude the inconveniences, peculiar to each: and the parts are so nicely adjusted, that the several powers co-operate and move on together in concert; mutually *tempering, limiting, restraining*; yet, at the same time, mutually aiding, supporting, and strengthening each other.

The harmony of the whole arises from the mutual connexion of the several constituent parts; the three different orders, which compose the system, including every part of the community. The king's power is the main spring of the machine; it is not only the *first* mover, but the king's power is also the principal regulator of the whole movement. Every one of the powers is a *moderating* power, placed between the two others, and ready to exert its force in *either* hand. Such are the fundamental principles, such the general plan of our system of government: a system, beautiful and admirable in *theory*, far beyond all the ideal forms of government, which political wisdom has ever conceived; *useful* and *salutary* in *practice*, beyond all the real examples that the civil history of mankind furnishes.

One of the most obvious excellencies of our constitution is, its due distribution of the legislative power among the several orders of the community, and the share of it into which the representatives of the people are admitted: representatives chosen

by the people, and who ought to be *freely* and *prudently* chosen, on account of superior *integrity* and *ability*; if the people will sell their birthrights for a mess of election-pottage, the people may thank themselves for *all* the real grievances which their own corruption, perjury, and folly, have at any time brought upon themselves. If a perfect stranger can, by sending a merry-andrew and a pasteboard punchinello *, of Colossal stature, into a borough, and (notwithstanding the highest possible provisions of the legislature to prevent the people betraying their country), *if* such a wretch can be almost unanimously chosen to represent the people of an English borough, let it be remembered from *whence* the horrid abuse originally springs; and let not the king or the nobles be blamed, when originally *we*, who choose the commons, are *only* and *septennially* in fault.

As the power of making laws, which requires much counsel and mature delibe-

* This alludes to an infamous election at Shaftesbury.
ration,

ration, is properly placed in the hands of king, lords, and commons; so is the power of *executing* those laws, which requires *immediate action*, as properly placed in the hands of the *king alone*.

The sole administration resides in the king; and, by the nature of the English constitution, the king of England does, in the nature of his government, approach the nearest to the great Ruler of the universe; who governs by fixed and stated laws; whose power is exerted in aiding, protecting, relieving; in *justice*, and *mercy*, and *goodness*; but whose power is incapable of being employed in injury and wrong*. The prince has the honour and happiness of being the minister of God for good to his people; of ruling *subjects*, not *slaves*; of governing by *law*, and not by *caprice*:

* Dr. B. a very great politician, as well as his father, used uniformly to assert, That *since* the Revolution, the king of England can never injure, but can, at all times, benefit his subjects: he can put no man to death, until condemned by a jury; he can always rescue from death after sentence is pronounced.

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and the people (O that we were wise to consider this, to consider that the *little finger* of every known republic is heavier than the loins of our king), the people are, I say, happy in obeying a *legal monarch*, in safety from the oppression of their richer and more powerful neighbours: they are happy in a power of doing whatever the laws permit, and of not being *compelled* to do what the laws do not command; in which the very nature of true and perfect civil liberty consists.

There remains another principal part of civil power—the power of judicature. This power of judicature, in our excellent constitution, is so justly tempered, so properly disposed, and placed in such safe and faithful hands, that there never existed *any nation* (since the theocratical government of one people ceased) whose happiness, in this respect, was so wisely consulted, or so effectually secured. It is the great and singular privilege of every subject of this happy state, to be judged by his own equals: by those who, from a similitude of

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situation

situation and of *circumstances*, of *interests*, and even of *sensations*, are most likely to give judgment with *justice*, with *candour*, with *equity*, with *mildness*, and *tenderness*; as *friends*, rather than as judges; as an assembly of brethren, rather than as a tribunal of inquisitors: appointed also in such a manner as to leave as little room as possible for fraud, or malice, or prejudice. The venerable magistrate who pronounces sentence, though distinguished by the name of judge, bears in reality a character superior to the ordinary import of that name; for he bears the character of a being abstracted from all *outward regards*; without *affection* or *partiality*, without *passion* or *prejudice*; it is Law herself uttering her decree with man's voice; who absolves without *favour*, and who punishes without *resentment*. It was one of the first care of our gracious sovereign to support the dignity, and to secure the independency, of our judges; to secure the independency of their venerable character, even from the possible influence of the sovereign power itself: not induced

induced indeed to this wise and generous proceeding by any late experience, or by any present apprehension of inconvenience, but prompted by a *just* and *delicate sentiment* of what *is right* ; by a jealous solicitude for the *legal* liberty of his subjects. The benefit of the laws is open to all ; and justice is easily accessible even to the remotest parts of the kingdom : and the unhappy convict, lying under the severe sentence of a judge in whom lenity would be a crime, may still direct his hopes and addresses to the *throne*, where mercy is seated with majesty : may one not then say to the *murmuring* subject of such a state as I have faithfully described, My son, fear thou the Lord and the king ; and meddle not with them who, through *misinformation*, *folly*, *perverseness*, or *ambition*, are given to change.

So far as to our natural situation and civil establishment. As to our ecclesiastical one, I shall briefly observe, that our *liturgy* speaks for itself, to all who have *ears to hear*, the message of peace of the gos-

pel of the blessed Jesus, and the plenteous redemption, the universal redemption, that there is *in him*. These glad tidings of universal joy, to all the self-ruined descendants of Adam, constitute the sum and substance of the services of the mild, the venerable, the tolerating Church of England. How far does *she* excel the church of Rome? how far, let me add, does *she* excel the kirk of Scotland, in a spirit of Christian forbearance and charity? it would be holding a candle to the sun to spend many words in proving this point.

And, let those who envy the church the small remainder of her earthly possessions remember, that if *she* was to be overturned again, as *she* was in the last century, tythes, and the rents of church lands, would not be remitted; but that, on the contrary, they would be exacted with a rigour unprecedented *, except during those

* In Scotland, where all the tythes are in lay hands, the farmer dares not, on any account, to remove from the field his nine parts of corn or hay, until the collector of the tythes has removed his tenth. This is a too well known fact in Scotland.

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sad years of public confusion and private misery. Let us hope that enough has been said to shew how thankful we ought to be to Almighty God, for favouring us so highly with so excellent a constitution in church and state. Let us hope, that it has been made to appear, how egregiously those persons must be deceived, who expect any *real* public benefit from those changes, in either part of it, which designing, disappointed, and desperate men, for their own selfish and vile purposes, labour to effect, under the specious pretext of redressing public grievances, and of alleviating those public burdens, the increase whereof has been the unavoidable consequence of a rebellion in America, and of a union between our enemies in Europe; both of which some of the most eminent of these very reformers have, no doubt, *abetted*: but the evil designs of which murmurers may God, of his infinite mercy, frustrate!

S E R M O N I I I .

Preached at Cookham, the 24th of December, 1769,
the year in which Dr. BERKELEY took the vicarage
of Cookham.

ACTS xxvi. 28.

Almost thou persuadest me to be a Christian.

EVER since that the blessed Jesus was declared to be the bruiser of the serpent's head, there have been many in every age and nation, who were almost persuaded to be his servants, to be Christians; but seeing it avails nothing before God to go *only* thus far, nay, seeing we had better be quite heathens than almost Christians, it highly concerns us to consider, while the time of probation lasts, 1st, What is meant by being *almost*; 2dly, What, by being *altogether* a Christian.

Now in the being *almost a Christian*, is implied, first, such honesty in dealings as the heathens expected of one another, and many of them actually practised it, by

which they were not to be unjust to any, nor oppressive to the poor. Again, the common heathens allowed that some regard was to be paid to truth, as well as to justice; esteeming slanderers, and indeed all wilful liars, the disgrace of human kind, and the pest of societies. Yet again, there was a sort of love and assistance which they expected one from another. They expected whatever assistance any one could give another, without prejudice to himself; and this they extended not only to those little acts of humanity, which require neither expence nor labour, but likewise to the relieving the necessitous with such things as they needed not themselves. Thus far heathen honesty went, which is the first thing implied in the being *almost a Christian*.

A second thing implied in the being almost a Christian is, the having the lifeless form of godliness, without its power unto salvation, the having the outside of a sincere Christian. He that hath the form of godliness uses, but uses without correspondent

spondent faith and lowliness of soul, all the means of grace. He frequents the house of God, and that not as the manner of some is, who by their unprofitable indecent behaviour disclaim all pretensions to the *form*, as well as the *power*, of godliness;—would to God there were none, even among ourselves, who fall under the same condemnation—who come into his house, it may be, gazing about, or with every token of the most listless indifference, though sometimes they may *seem* to use a prayer to God, for his blessing on what they are entering upon; who, during that awful service, are either asleep, or reclined in the most * commodious posture for it: or, as though they supposed God was asleep, standing and looking around them as utterly void of employment. Neither

* Dr. B. always expressed *indignation* at seeing women sitting and men standing during the confession, litany, &c. He ever bore testimony to the devout deportment, at the house of God, of Lieutenant-General Sir Robert Laurie, Bart.; the late Colonel Webbe, of St. Thomas's Hill; and to Doctor Carter, physician, now the oldest inhabitant of Canterbury.

let

let these be falsely accused of the *form* of godliness; no, he that has even *this*, behaves with outward decency and attention in every part of the solemn service.

To this, if we add the use of family prayer, by masters of households, and the setting apart seasons for repeating in private petitions and praises, wherein the heart takes *no* part; he who, with temperance and sincerity, uniformly practises and rests in this *outward* religion, if he goes no farther, has only the *form* of godliness: how few amongst you have gone *even thus far*? Such among you as are but little acquainted with the nature of true religion, may probably (if you have attended to what has been said) be now inquiring in your hearts, “Is it possible that any man living should go so far as this, and nevertheless be *only almost a Christian*?” To such inquirers let us answer from those inspired pages by which every soul here present shall be judged, that much more than this is implied in the being *altogether a Christian*.

1st, The love of God. Therefore because God was in Christ reconciling an
 6 apostate

apostate world unto himself: therefore, because Jehovah, the high and lofty one, who inhabits eternity, emptied himself of his glory, condescended in matchless humility, to take on him our nature, when no other being could save us from hell. *He*, whom all the angels of heaven worship, became man for our sakes; he became obedient to that unchangeable moral law which we were created to obey: thereby bringing in an everlasting righteousness, and purchasing eternal happiness for as many as, renouncing all confidence in their own righteousness, should by grace be enabled to submit to God's righteousness. And lastly, this blessed Saviour Jesus having, by his spotless obedience, magnified his moral law and made it honourable, he suffered the punishment due to the sins of his people; his death appeased divine anger, satisfied divine justice to the utmost: with great reason, therefore, saith the Spirit of God in the sacred Scriptures, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
and

and with all thy mind, and with all thy strength." Such a love of our redeeming God this is, as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the soul, employing to the utmost all its faculties. He that thus loves Jehovah-Jesus, *his* spirit continually rejoiceth in God his Saviour; *his* delight is in the Lord, to whom in every thing, in sickness and adversity, as well as in health and prosperity, contrary to the corruption of his nature, he is enabled heartily to give thanks: all his desire is unto the God of his salvation, and to the remembrance of his name. His heart habitually cries out, Whom have I in heaven but thee! and there is none upon earth that I desire besides thee. Indeed, what can a soul thus effectually renewed by the holy Spirit desire besides God? not the world, nor the things of the world: for he is crucified to the world, and the world unto him. He is crucified to the desire of the flesh, the desire of the eye, and the pride of life; yea, he is dead to pride of every kind,

kind, for love is not puffed up: but he that dwelling in love dwelleth in God, and God in him, is less than nothing in his own eyes. Thus circumstanced, he never talks as *if he was able to make his peace with God*; a language this in the mouths of every one who is almost, but not altogether, a Christian: a language which proves those who use it to be *ignorant* of the *extent* of God's law, against which we are *all* offenders by nature and by practice: *ignorant* of God's justice, which we have provoked, and of the carnal mind that (if St. Paul be true) is in each of us, and which is enmity against God: for it is not, saith he, subject to the law of God, neither indeed can be. This absurd imagination, that any one of us can *make his own peace* with an offended Creator, argues not only profound *ignorance*, but foolish pride; demonstrating, that those who speak thus have not yet had their "Strong reasonings brought down, nor their high thoughts, which exalt themselves against God, yet brought into captivity to the obedience of Christ."

Christ." Those who flatter themselves, that "they are able *to make their own peace with God*," (and I fear many of you are in this dreadful mistake), all such, I say, prove their profound *ignorance*, their spiritual *pride*, and still farther, they demonstrate their *hypocritical unbelief*. The vain pretensions with which they cry peace, peace, to their consciences, are directly opposite to the truth of God's word; and discover a total rejection of the everlasting gospel, declaring to self-renouncing helpless sinners, That Jehovah-Jesus has already fully made their peace by the blood of his cross. For this reason, God the Holy Ghost, writing to the Ephesians by St. Paul's pen, styles the Gospel of Christ, *The Gospel of Peace*: and the same infallible Spirit saith (Acts x. 36), that the Gospel is *the preaching peace by Jesus Christ, he is the Lord of all*;—so that the bible plainly teaches you, (may the Spirit who wrote that blessed book incline you *all* to learn), That no sinner, that is no man, for we have all grievously sinned and fallen
short

short of the glory of God—that no one of the whole human race *is able to make his peace with God*; and as it is not possible for man to do this for himself, so is it equally impossible that any saint, or angel, or archangel, can do it for him. Indeed those persons who talk most of “*making their peace with God*,” will always be found to attempt the least towards it. They generally put it off to the day of sickness, or to the hour of death: and those who make the most plausible pretences on the subject, can never in the smallest degree effect it. Which of *us* here present is able, in the smallest degree, to make atonement to God for any one of those innumerable sins of thought, word, and deed, of omission and commission, by each one of which we have most righteously deserved everlasting destruction? The sacred Scriptures is clear that, “Curst is every one who continueth not, in *all* things written in the book of the law, to do them.” You see then that we are unable to satisfy God’s justice, to appease God’s anger for any one of our *past sins*: we are, indeed,

as

as unable to do this as to create a world. Nor are we at all more able to obey *his* holy law for the future, by our own power or strength, to change our corrupted and deceitful hearts, of which the bible witnesseth, that they are by nature universally desperately wicked: to turn the whole disposition of our souls from the *love of sin*, to delight in God and holiness.—Say, my fellow-sinners, say, I pray you, who among you is equal to this work? *Yet all this* is necessary, absolutely necessary for you to do, in order to make your peace with God.

Mortifying as it is to our natural pride, equally mortifying to the natural pride of me who preach, and of you who hear, the truth must be spoken; regard to *your* immortal souls, regard to my own soul, dread of everlasting punishment reserved for unfaithful ministers, who cruelly prefer the *present* favour of their parishioners to their future blessedness—*these* most awful considerations (which in truth are the *only* considerations that induce me thus to labour amongst you in person), these compel

pel me to declare plainly to you, on the sure warrant of God's word, That no one of us can possibly make his peace with God ; and farther, that no *false* god of the popish church, no image, or dead man, or angel, that *they idolatrously* worship, can effect it for you. If it be left for us to make *our own peace with God*, we must all lie down in despair ; we must all die in open war against Jesus :—in our natural enmity against him, the God of our salvation, all created beings in heaven and on earth must *let this alone for ever*. But, glory be to the everlasting, undeserved, love of God our Father ; glory be to the rich grace of God, his eternal Son our Saviour, the work is done—completely done. It was the wisdom of Heaven to lay the plan for making our peace with God ; it was the work of Jehovah-Jesus on earth to finish it : the third heaven rings with acclamations of joy on account of it ; those who are not only almost, but altogether Christians, rejoice on earth in the enjoyment of solid peace with God, through

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Jesus

Jesus Christ our Lord. For *this peace* is brought home to the hearts of all true Christians, through the communion of the Holy Ghost. This peace offering is (to borrow the words of our church on another occasion) an excellent gift, poured into our hearts by the holy Ghost, through Jesus Christ our Lord—this implies *knowledge of Christ*. But are we to expect the Spirit to teach us the knowledge of Jesus without the *Bible*?—by no means; this is to run headlong into the enthusiasm of Quakers. God speaks peace in *his word*; to *hear it*, is to receive the truth into the understanding; to *believe it*, is to welcome it into the heart with joy; not as the word of men, but as it is in truth, the word of God: for *faith* cometh by hearing, and hearing by the *word of God*. But the Holy Ghost does not ever breathe the *peace of God* into the heart of any *almost* Christian; for then a man who has only the *form*, without the power, of godliness, would be a subject of the peace of God: and in Isaiah we read, *There is no peace,*
faith

saith my God, to the wicked.—Who then are the wicked, but those who do not please God? Now St. Paul witnesseth to the Hebrews, “That without faith it is *impossible to please him.*” So far indeed are unbelievers, or *almost* Christians, from being at peace with God, that we are assured by St. John, “He who *believeth not* (now every one who truly believes on Jesus, is a true Christian, every one who pretends to believe, is an *almost* Christian, and therefore) is condemned already.” He who doth not believe on Christ, to the saving of his soul from the love and habitual practice of sin, believeth not on him to any purpose; he hath, therefore, the wrath of God abiding on him.

On the whole you see the difference, (the *immense* and most important difference between him who is *almost*, and him who is a *real*, Christian); 1st, What is meant by being *almost*, and 2dly, What is meant by being *altogether*, a *Christian*. You see that Jesus is the object who has procured peace;—that the word of God is your

means of knowing this blessed Deliverer; —that faith, saving faith, which is the gift of God, is the means by which Christ is received into our hearts; and that God the Holy Ghost, the third person in the eternal Trinity, enlightens the eyes of our understanding, by his blessing on the word, to experience the present happiness of those *few* who are altogether Christians, by enjoying the peace of God in Jesus Christ. The Spirit witnesses with our spirits, that we are more than *nominal* Christians, that we are the adopted children of heaven, enabled to cry, through Christ, Abba, Father.

May we, may all this assembly, experience this blessedness! May we all evidence to ourselves and others, that there is no condemnation to us, because of our being ingrafted into Christ, the true vine! May we evidence this in the *only* sure way, by living not after the flesh, but after the spirit! And above all deceits, may we be graciously delivered from

from that, of mistaking the *form* for the *power* of godliness; of mistaking the *shadow* for the *substance*; of supposing ourselves to be altogether (when, O dreadful error! God sees us to be only *almost*) Christians!

Now to God the Father, &c.

SERMON IV.

Preached at the Cathedral of Canterbury, May 8, 1774;
at Peckham, July 2, 1774, and at Cookam;
April 26, 1778.

LUKE xiii. 23, 24.

*Then said one unto him, Lord, are there few
that be saved? And he said unto them,
Strive to enter in at the strait gate;
for many, I say unto you, will seek to enter
in, and shall not be able.*

CURIOSITY was implanted in our once perfect nature for purposes in no small degree wise and noble. In consequence of the horrid catastrophe of Adam's fall, this principle, intended for our comfort, generally proves a most troublesome and impertinent companion on our journey through

life. Our *passions*, our *judgments*, and our *curiosity*, have by Adam's transgression become *disorderly*, *perverted*, and *misplaced*. Hence it is that a creature, so forward to pry into futurity, as man is, feels *more than indifference* for the things of eternity. Hence it is, that man, even the *wisest* man, in a mere state of nature, asks himself, as with trembling earnestness the converted jailor asked the apostles, "What must I do to be saved?" The question related in my text, although apparently dictated by a spirit of religious zeal, was not free from a reprehensible and trifling curiosity. Accordingly God our Saviour reprimands the proposer, however gently, by tacitly shewing him *what his question ought to have been*. "Strive to enter in at the strait gate; for many, I say unto you, will *seek* to enter in, and shall not be able."

This awful reply of the God of heaven, respecting admission into his own kingdom of glory, contains two propositions.

1st. This reply implies that every person to whom the evangelical message of peace

peace is published, may ensure his own eternal happiness. That every hearer of the gospel may, not indeed in his own, but in his Saviour's strength, successfully "strive to enter in at the strait gate."

2dly. This reply implies (melancholy truth !) that after all, many persons by mistaking *shadows* for *substances*, *names* for *things*, the *form* for the *power* of religion, shall throw out of their hands the unutterably great blessing of an eternal enjoyment of the blessed God. That great numbers, alas ! will fail of entering into his heavenly kingdom, because, unwilling painfully to *strive*, they content themselves with *decently* and *coolly seeking* to enter into it.

As to the first of these propositions, the meaning of the expression, "strive to enter in at the strait gate," could not be mistaken by the hearers of our Lord ; who had been already taught that "the gate was wide, and the way broad that lead to destruction, and that many go in thereat." His merciful exhortation, that they should "*strive* to gain admission at the strait gate," puts it beyond

beyond a doubt, that *his grace* would prove sufficient for the aid of every one who should use it in sincerity. This exhortation, if it stood alone in the sacred volume, would yet abundantly prove, that totally corrupted as is our nature in the first Adam, yet that in the *second* Adam we may, if we please, have strength to overcome every enemy of our salvation.

The word which we translate *strive*, signifies originally the conduct of competitors for victory in the Olympic games—conveying an idea, not merely of their exertion in the heat of contention, but also conveying an idea of their various preparatory exercises previous to that contention.

In this manner we find this same word explained and applied to our present purpose by the great apostle of the Gentiles. “ Know ye not, saith he, that they which run in a race, run *all*, but *one* receiveth the prize? so run, that ye may obtain; ” and every one that *striveth* for the mastery, every one who prepares for Olympic contests,

tests, is *temperate in all things*. “ Now they
 “ perform and they suffer these preparatory
 “ exercises of self-denial, to obtain a corrup-
 “ tible crown, but we an incorruptible one.
 “ I therefore so run, not as uncertainly ; so
 “ fight I, not as one that beateth the air ;
 “ but I keep under my body, and I bring it
 “ into subjection—lest that by any means
 “ when I have preached unto others, I my-
 “ self should become a castaway.”

On the other hand, the word here translated *seek*, signifies only the mere hope or expectation of a thing, without determining whether the necessary means for obtaining it are used or not. Its precise signification must be ascertained by the circumstances wherein the word occurs. In the present passage, opposed as it is to strive, it can only mean *a bare hope or expectation*, without use of the necessary means for obtaining the blessing hoped for.

Man, dead in trespasses and sins, cannot raise himself to newness of life ; but God has in the person of Christ visited an apos-
 tate

tate world, and done all that Omnipotence itself can do, towards reconciling a lost world unto himself. But HE who made us reasonable creatures, does not act upon us as upon mere machines. He *offers* grace, he affords strength; if we shall obstinately reject that grace and refuse to use that strength, our final perdition will not be of God, nor of Adam, nor of Satan—but (Oh! sad aggravation) solely of ourselves.

Christ's strength, if we really desire and honestly use it, will in his good time be made perfect in our weakness; but then we must do more than *say* prayers, we must really pray for it; (that is, we must desire with our hearts.) We must diligently use every measure of grace already granted, if we expect that God should increase our stock; we must, in a word, act for *eternity*, as every man of common worldly prudence acts for *time*. So shall we go on prospering and to prosper; so shall we advance from lower to higher degrees of spiritual life; from hungering and thirsting after righteousness, we shall advance

vance to the real enjoyment of that implanted righteousness without which no soul can enjoy God.

But if the grace of Jesus be thus free for all of us, if it be abundantly sufficient to overcome all corruptions, how comes it to pass that the God of truth hath asserted concerning many professors of his holy religion, that they shall, alas! fail of entering into his rest?

That many shall *seek* to enter in, and shall not be able.

This is the subject of our next inquiry; and the answer to this inquiry is, “that debased by original sin, men do not *desire*, and therefore do not sincerely strive to obtain the happiness which is at God’s right hand.” As many of us as have our nature renewed by the Spirit of Christ, as many of us, as in the language of the sacred scriptures, are new creatures in Christ Jesus—so many of us do really *know* wherein consists our supreme happiness; and knowing it, we earnestly desire, and earnestly desiring, we *diligently* strive to obtain it.

Whereas

Whereas the self-deceiving formalist and the careless profligate (who in different dresses travel the same road) do not honestly desire an entrance into Christ's *kingdom of grace here*, without which it is in the nature of things absolutely impossible for any souls to enter into his *kingdom of glory hereafter*.

The hypocrite and the sensualist desire, indeed, (as who does not desire?) to be eternally happy. But they desire not that renunciation of self, that devotion and likeness to God, without which dispositions of soul, an outward heaven can not possibly confer happiness on any of Adam's descendants. They desire not the proper happiness of immortal rational beings. The hypocritical servant, and the careless avowed enemy of Christ, are alike involved in that affectation of independency which wageth perpetual war with God's sovereignty, and which consequently destroys man's present happiness: for no unpardoned rebel against the Majesty of heaven can possibly be happy even in this life.

Let

Let all things serve God, is the one equitable law of the universe. He is our father, and we all are the work of his hand. He made all things for himself; he created us for his glory; he formed us that we should shew forth his praise. There must be but one king, and one pleasure in all the world, every inferior being must be subject to the supreme will of the Creator. So the order of creation demands; but in consequence of original corruption, each one of us has naturally a will of our own, which, until Christ be formed in us, ceases not to oppose the sovereign will of Heaven. "The Lord, saith the Holy Ghost by the Psalmist, the Lord looked down from heaven upon the children of men; to see if there were any that did understand, and seek God; but they are all gone aside, they are altogether become filthy: There is none (evidently none in a state of unconverted nature) that doth good, no, not one." Now it is not matter of wonder, that beings so totally fallen from primeval rectitude, should be listless seekers after holiness, and the happiness

happinefs which flows from holinefs in both worlds. It is not matter of wonder that thefe very men, who with unremitting diligence ufe all proper means towards fitting themfelves for admiffion into any lucrative employment, fhould yet in the great affair of *eternal falvation* content themfelves with fuperficial forms, and *ineffectual endeavours*; that they fhould flatter themfelves with the ridiculous expectation of men's going to heaven in *sets and parties*; as if the queftion at the everlafting door was to be, "Of what feft or denomination were ye on earth?" not "What image and fuperfcription does each of your fouls carry on it?"

In the awful day of retribution, all natural and civil diftinctions will be fwallowed up in the two characters of *children of light*, and *children of darknefs*; lovers of Chrift, and lovers of the world. Even the immediate difciples and relations according to the flefh of the uncreated Emanuel himfelf, will not *on thefe accounts* ftand in enviable circumftances. For we read, that
when

when, after one of our Lord's discourses, a woman of the company lifted up her voice and said unto him, "Blessed is the womb that bare thee, and the paps that thou hast sucked;" he replied, "Yea, rather blessed are they that hear the word of God and keep it." And, at another time, when the Lord of Glory talked to the people, behold his mother and his brethren stood without, desiring to speak with him; on being informed of this, Jesus replies, "Who is my mother, and who are my brethren?" and stretching forth his hand towards the disciples, he said, "Behold my mother and my brethren," for (observe it is not said, Whosoever shall call me Lord, Lord, or conform to outward ceremonies, but) whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And immediately after the words of the text, he adds, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, "Lord, Lord, open unto us," he shall answer and say

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unto

unto them, "I know you not, whence you are." Then shall ye begin to say, "We have eaten and drank in thy presence, and thou hast taught in our streets;" but he shall say, "I tell you, I know you not, whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out."

To conclude :

Since it has appeared from the scripture now under consideration, 1st. That every person, to whom the evangelical message of peace is published, may through Christ ensure his own eternal happiness ; and 2dly, that many professors of Christianity will finally fail of admission into heaven, because (unwilling painfully to strive) they content themselves with *decently* and *coolly* seeking to enter into it—Let each one of us seriously examine into his *own state*, let each one of us prove himself, lest we ourselves be found chargeable with that same folly

folly which we have so readily condemned in others. Let our curiosity henceforward be more busy about our own concerns, and less so about those of our neighbours, than in time past. Let us *in religion*, be ever on our guard against substituting *appearances* for *reality*. I confess that we are totally unable of our own wisdom or strength thus to plan and thus to execute the work of our salvation; but let us, in the name of Jesus, ask heavenly wisdom and spiritual strength from HIM who giveth both *liberally* and upbraideth not. Let us not any longer attempt to reconcile the jarring interests of God's service and Mammon's; fully persuaded that they are absolutely irreconcilable. Very few persons, it is to be feared, have acquired sufficient spiritual strength to hold out with a glorious steadiness against the fashion of a corrupted world, whose "friendship is enmity against God."

Let us not however be led to judge our brother (concerning any matter), but let us judge ourselves concerning these matters, that we be not judged of the Lord;

if we strain at gnats, let us watch against swallowing camels ; let the ruling tempers of our souls and the main pursuits of our lives determine in our own breasts now—they must determine before men and angels hereafter, whether we are of the few who strive (as with an agony), or of the *many* who merely *wish and seek* to enter into the joy of the Lord Jesus Christ.

On the determination of this one question depends the happiness or the woe of our state throughout eternity. God give us all a right judgment in this matter, that we may betimes see the things which make for our eternal peace !

SERMON

SERMON V.

This is one of the Sermons selected by Dr. B. himself, during his last illness, for publication.

LUKE xviii. 9—14.

Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself : God, I thank thee, that I am not as other men are ; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

CHRIST, as he is the author of our faith, is our *master or teacher* ; and that in *so strict* a sense, that we are to call *no other* by that name, in comparison of him.

In the parable before us (and he always taught in parables) is described the behaviour of two persons of widely different characters. The *one* belonging to a *sect* which, from great outward profession of piety, and strict regard to all the *externals* of religion (however insignificant and *worthless* when *not* used as means to procure its inward divine reality), was yet esteemed the most *holy*—and the *other* of a *society* which, from the nature of their office and the common abuses in it, was in the public opinion judged the most *wicked* of all the several divisions of the Jewish nation. Thus St. Paul professeth, that according to the *strictest* sect of his religion he had lived a Pharisee—while (however it happened) publican and sinner appear to have been synonymous terms. Accordingly, two of the Evangelists, when relating the *same* speech of our blessed Saviour, use these *denominations* indifferently. St. Matthew has it, “If ye love them which love you, what *reward* have you—do not even the *publicans* the same?” while in St. Luke we read

read thus : “ If ye love them that love you, what thank have you, for *sinners* also love those that love them ? ”

The word *publican* was taken from the Latin language, where it signifies a tax-gatherer, or a farmer of the public revenue ; which last was properly the occupation of this description of men.

When Judea was conquered and made a province of the Roman empire (as it was about sixty years before God’s incarnation), the Jews, like the people of the other provinces, became tributary to Rome. Thus we find, when a decree went out from Cæsar Augustus (the reigning Roman emperor) *that all the world should be taxed* (or have their *names enrolled* in order to be taxed), the Jews went to be taxed, every one to his own city. At this they grievously repined, considering themselves as subject to no *human jurisdiction*, but as being under the *immediate* government of God. For this cause we find them questioning our Lord about the *legality* of the procedure to which allusion was had—“ What

thinkest thou, is it *lawful* to give tribute unto Cæsar or not ?” Their *principal* (but *perhaps* not their *only*) reason was, to *entangle* Christ in his talk ; for the Herodians, or partizans of Cæsar (it is observable), were in the number of these inquirers, but *others* of them might, very possibly, *doubt how they ought to act* in the affair. Discussions and debates of this complexion must frequently occur, and the conduct of farmers of taxes (*so* to be levied on their countrymen) was, probably, *often* faulty, and if so, would be heightened and exaggerated in the extreme.

Our blessed Saviour introduces into the house of prayer these two men, to instruct us that humility is the *only* altar whereon any *acceptable* sacrifice can be offered unto God ; and that no spirit which is not *broken*, no heart which is not *contrite*, can *effectually* turn to him.

The Pharisee’s *abstinence* from scandalous offences, and his attention to outward performances and observances—this abstinence and this attention had not for *their*
object

object (they were not indeed *designed* by the man himself to obtain and to cherish) true religion, or that divine life which (as speaks the apostle) “is hid with Christ in God.” The life of persons unchanged by vital religion, at best, consists in that narrow and confined love which terminates in self; the stream cannot rise higher than its source, whilst the divine life of a person who is regulated by religious wisdom (comprehending in it the mastery over our passions), *springing from faith*, as from its root, branches out, first, in love to God; secondly, charity to man; thirdly, in purity; and fourthly, in humility.

Faith acts in our *religious*, as *sense* does in our *natural* life; and is a feeling, affecting persuasion of God’s *redeeming* and *other* mercies in Jesus Christ. The first fruit of this faith is the *love of God*; that most delightful and affectionate perception of our Maker’s perfections, arising (indeed originally or primarily) from his goodness towards *ourselves*; but *gradually* proceeding far beyond the narrow circle of *selfish* regards

regards and selfish considerations; and resting on our Creator's *transcendent goodness* manifested in all the works of creation and providence. Well has the poet observed,

*God loves from whole to parts, but human soul
Must rise from individual to the whole.*

A soul possessed of this divine love, this pearl of great price, must needs be enlarged towards all mankind in a sincere and unbounded affection, *because* of their relation to God as their *Maker and Redeemer*. And under *this* second branch of true religion every social duty is evidently comprehended; he who thus loves his neighbour as *God's creature* (the *only* way this wherein we are allowed to love *ourselves*) will be far enough from injuring any person, and will *so* sympathize in the sorrows of his neighbour as, for a time, to forget his own*. By *purity*, the third branch

* This was literally the case with Dr. B. himself: being once asked, Why he became a perpetual governor

branch of religion, is understood a due abstractedness from the body, and mastery over the inferior appetites; enabling us to despise and refrain from all indulgencies

governor of the Lying-in Hospital for married women, rather than an annual one? he replied, Why, soon after its establishment, reading bishop (Maddox's it is conceived) sermon one day, whilst my servant was shaving me, I made him lay down the razor, and, with all the lather on my face, wrote to my banker to pay the money immediately; so *feelingly* had the good prelate painted their distress, which I, then a very young man at Christchurch, had never thought on, that I could not delay a minute to assist in alleviating their sufferings.—It was of little benefit to his poor parishioners in the country, as they never could be prevailed upon to go to town to lie-in: it was well known by them, that they would not want any comfort within two or three miles of Dr. B.'s house. His orders for admission constantly lay at Lambeth palace, with his friend Miss Talbot, who found many London females happy to obtain an order for admission. Such was the extreme amiability of Dr. B.'s nature, that on hearing of any distress of those in an higher station, although utterly unacquainted with them, he would instantly enclose, in a blank cover, a ten or twenty pound bank note; often thus making the widow's heart to sing for joy, sometimes to his own inconvenience.—He is now receiving his reward.

which tend to deaden our relish for *higher pleasures*; as by *humility* is meant a just sense of our own absolute, and perpetual, and unavoidable dependence. *For, in every thing*, (having relation to our temporal or spiritual interests) by the law of our creation, we are *all* subjected to *mutual dependence*. The *rich* depend upon the *poor*, and the *poor* upon the *rich*. But, together with a due apprehension of this our dependent state, humility implies *also* an affectionate acknowledgment of that overflowing compassion and long-suffering, which has so patiently borne with *us* (worse than *merely*) *unprofitable servants*, who *possess* nothing that we have not *received*, and who have *received* nothing that we have not, more or less, *abused*. From this *rational* humility a profound submission to the will of God, and a consequent unaffected deadness to worldly glory and human applause, are absolutely *inseparable*.

These *four* constituent parts of true religion, faith and love, purity and humility;

lity ; *these* lay in our souls (and these alone can possibly lay) the *foundation* of *heaven* ; agreeably to what the Scripture saith, “ The kingdom of God is within you.” Now let the *Pharisee’s* fitness for the joys of *that* kingdom be *examined* by this standard ; *then* will the nullity of his various pleas to religious excellence appear beyond controversy, for the *light* that was in his character will then appear to be *darkness*, *gross* darkness, that might be *felt* as well as *seen*.

We now proceed to inquire, as was proposed in the second place, *what* it was that recommended the *Publican’s* case to a judgment *so much more* favourable than that of the formalist Pharisee. “ The Publican standing afar off, would not lift up so much as his eyes unto heaven ; but smote upon his breast, saying, God be merciful to me a sinner !”

In this behaviour *three* circumstances are to be *remarked*, because they highly deserve to be *imitated*.

1st. A

1st. A thorough sense of shame for the *ingratitude, baseness, and unworthiness*, of neglecting, or of opposing the will of a gracious God who *bids and forbids*, only with regard to our happiness. The penitent before us would not *lift* up so much as his eyes to heaven.

2dly. A deep *sorrow of heart* for having worked that work, the wages whereof is *death*. And 3dly. An appeal from *justice* to *mercy*. “He smote upon his breast, saying, God be merciful to me a sinner!”

As to the *first* of these three circumstances, “A thorough sense of *shame* for the *ingratitude, baseness, and unworthiness*, of neglecting or opposing the will of an omniscient friend who *bids and forbids*, only with regard to our happiness—The *necessity* of our imitating the Publican in this point will appear plainly on considering the *nature of the passion of shame*, and the nature of sin. Shame is the trouble and confusion of mind which arises in persons

persons when they are conscious of having done any thing by which is incurred the ill opinion of those whose approbation they most highly prize. Hence it is, that a MISPLACED desire of approbation is *most formidable*, and causes men every day *to glory in their shame*. Beware, therefore, of the dreadful danger of seeking the commendation of *fools*, as, in the style of Scripture, *all* are who delight in wickedness, and who, though not in their *mouths*, do yet in their *hearts*, say, “There is no God.”

As to the *nature of sin*—that being a *moral deformity* which no heart can conceal (from the All-seeing eye, and which), yet as, through the *preventing* grace of Christ, might have been *avoided*; and through his pardoning and sanctifying grace, it could have been *done away*; certainly is (what no *bodily deformity can be*) truly a *matter of the justest shame*.

That *worms of the earth* should presume to exalt their wills against the wills of their Creator and constant Benefactor; that a creature made in the image and likeness of
the

the King of eternity should deserve to be reproached for the basest ingratitude, by a comparison with the more grateful sensibilities of the *ox and the ass*:—this may well be cause of astonishment to all intelligent beings.

It was said by an eminent philosopher, that “if virtue could be clothed with a body and rendered *visible*, all the world would become enamoured of her beauty.” Through human depravity, however, it so happened that God, when incarnate, was *despised* of men. But one may assert, that (notwithstanding the lapsed condition of humanity) if *sin* could appear in its true colours to the eyes of men, it would excite the greatest detestation of it.

For it cannot be half so monstrous a figure to suppose a man’s hands or feet growing out of his *head*, as to see his passions (which were given him as “instruments of action,” under the guidance of reason and religion) taking the direction, and making reason *their* instrument. And yet this is the case of every one who is not
wise

wise towards God, whether his *particular passions* relate to sins of the world, the flesh, or spirit; whether the lust of the flesh, the lust of the eye, or the pride of life, beset him; for persons *may* be at the greatest possible distance from God and goodness, without being chargeable with any that are (vulgarly) esteemed the *only great* sins. In truth *no* sin against a great God can be a *little* one. The *heinousness* of sin depends upon the *majesty* of him against whom it is committed. Now against heaven it is that we have sinned, and before God, from whose all-searching eyes we can as little be concealed, as we can by any human shield be protected from the avenging hand of the Sovereign, who in the language of inspiration hath searched us out and known us; who knoweth our down-fitting and our up-rising; who understandeth our thoughts long before; who is about our path, and about our bed, and spieth out all our ways. For lo! there is not a word in our tongue, but thou, O Lord, knowest it altogether—

G

Whither

Whither should we go then from thy Spirit, or whither should we go from thy presence? If we climb up into heaven, thou art there, if we go down into hell, thou art there also ; if we take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy hand lead us. Thy right hand shall hold us, if we say, peradventure the *darkness* shall cover us ; then shall our night be turned into day, yea, the darkness is no darkness with thee, but the night is as clear as the day, the *darkness* and *light* to thee are both alike.

Whenever we neglect or violate our duty, we transgress *against our own souls*, and we transgress in the *presence* of *this* most holy being, to whose bounty we are indebted for the *use* of those things which we are so prone to *abuse*. Thus it appears *what reason* we all have (with the publican) to *feel* and to express a thorough sense of *shame* for the *ingratitude*, *baseness*, and *unworthiness* of neglecting or of opposing the

the will of a gracious God, who "*bids and forbids,*" only with regard to *our* happiness, nor shall we find *less occasion* for imitating him in the *second particular* recommended to your attention ; (viz.) his deep sorrow of heart for having worked that *work*, the wages whereof is death. *Sorrow* is a disturbance of mind caused by some evil actually *done* or *suffered* by us, or which we are exposed to the danger of suffering. To be sorry for a thing is, then, nothing else but to be sensibly affected with the consideration of the evil of it ; and of the damage and mischief like to redound to us from it. The grounds therefore of our sorrow for our sins, must be either "*the evil of sin itself,*" or the *miseries which it will bring upon us.* For every one that is *sorry for a fault*, is so upon one of these two accounts ; either upon the score of *ingenuousness*, or of *interest* ; either because he has done a thing unworthy in itself, or because he has done somewhat which will prove prejudicial to himself. Ingenuousness is, unquestionably, the *best* principle of

sorrow for sin, because we are sensible that we have behaved ourselves unworthily towards God, and have been injurious to *him*, who has laid all possible obligations *on us*, for he hath made us, and has given us our being, and has charged his watchful providence with continual care of us; his bounty has ministered to the necessities and comfort of our lives. All the blessings we enjoy, are the effects of God's mere love and goodness—without hope of requital, or expectation of any *other* return from us, than the love of *gratitude and of obedience*: which return is required *not* with regard of any benefit to himself, but *only* in order to our own happiness. Nay, the divine philanthropy stopped not here, but after we had abused it by repeated provocations, yet did he still continue his care of us; after we had done our utmost to make ourselves miserable, he would not suffer us to be undone, but found out a ransom for us, and has contrived a way for the pardon of all our offences, and to reconcile us unto himself, thereby restoring us to happiness,

by

by the most stupendous and amazing condescension ; for hear, O heavens, and give ear, O earth ! the Lord of lords, the Prince of the kings of the earth, who rules in *the armies of heaven* and among the inhabitants of the earth, so that none can stay his hand, or say unto him, what doest thou ? this greatest and best of beings, the blessed fountain of life and power, became incarnate and obedient to the death of the cross for us men and for our salvation ; he suffered for us, the just for the unjust. Now can we reflect upon all this, and not be grieved at heart, that we should be so *evil* to him who has been so *good* to us ; that we should be so undutiful to so loving a *father*, so unkind to so constant and faithful a *friend*, so ungrateful to so great a *benefactor* ? If any thing *can* melt us, surely these considerations will. But if *they* should fail, let regard be had to those intolerable punishments in *the next world* which are the necessary effects of unrepented sin *in this*.—To consider *how near* those endless sufferings are to the impenitent sinner, that there

is but a step between him and death, and hardly another step between death and hell—surely he cannot but be highly displeased at himself and distressed for himself when he views his circumstances. In this agony of mind, what can he think of doing, but of imitating the example in the text, in the *third* point proposed to you, by an appeal from *justice* to mercy, he smote upon his breast saying, “God be merciful to me a sinner!” Covered with confusion on a review of his *thoughts, words, and works*, overwhelmed with a fearful expectation of just judgment, he flies eagerly to those arms of mercy which are ever open to receive *sincere and humble penitents*. This done,

“The broadest *mirth* unfeeling folly wears

“Less pleasing far, than *this man's very tears*.”

And, as (like *him*) we have turned each one to his own way, let each one of us follow him in the paths of repentance, *so* shall not iniquity be our ruin.

As

As Ifaiah advifes, let us feek the Lord while he may be found; let us call upon him while he is near; let the wicked forfake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Now to the holy, bleffed, and glorious Trinity, &c. &c.

SERMON VI.

This is one of the Sermons selected and transcribed, by
Dr. B.'s order, for publication.

I COR. xi. 28.

*Let a man examine himself, and so let him
eat of that bread, and drink of that cup.*

THE religion of *Jesus* is recommended,
as well for the *simplicity* of its rites, as for
the *purity* of its precepts, and for the *truth*
of its doctrines.

Were mankind compounded of *nothing*
but *pure intellect* and *moral sense*; if they
had no *corporeal part* in their composition;
a religion *without rites* and *ceremonies* might
be found suitable to their condition: but
such beings as we are, no *abstract* religion
can in the nature of things be calculated
for

for us. Accordingly, *He* who knoweth *what* is in man, hath provided that Christianity should hold out to the world certain *positive* institutions. *These* are two in number, and must be allowed (candid enemies being judges) to be *easy* and *significant*; neither difficult to be *understood*, nor to be *performed*, which do *therefore* guard against superstition still more *effectually* than if the *means* and *modes* of religion had been left entirely to man's own *device*. How *many* and how *absurd* he would in such a case have invented, it is impossible to say. How *few* and how *significant* have been instituted by his Saviour (whom all the angels of God are commanded to worship) is *very clear*. Accordingly, the wisdom of the Catholic church teacheth that the obligation of Baptism and the Holy Communion is *perpetual* and *universal*.

These were ceremonies anciently practised in the Jewish church; whence (out of all that *vast number*) *they* alone were selected, and translated into the Christian, to serve, *the one* as an emblem of purity,

the other as a proper representation of the GREAT SIN-OFFERING, whereby atonement and forgiveness can only be obtained; forasmuch as *that expiation* alone is sufficient to remove the sole obstacle to divine favour, according to an express declaration of the *Truth himself*, "This is my body which is *given* for you, FOR THE REMISSION OF SINS."

It was customary among the Jews to *baptize* all profelytes; and (by divine direction) the priests and Levites were not permitted to minister in sacred things, until they had first been sprinkled with the *water of purifying*: nay, even the vessels and utensils of the temple, when first appropriated to sacred uses, were dedicated with the like ceremony.

It was also the custom of the Jews, the Paschal supper being ended, to take bread and wine (the *latter* of which was denominated the *cup of thanksgiving*), and when about to partake of these two blessings, they took this occasion to thank the gracious giver of every *good* as well as *perfect* gift; and *this*
was

was *that giving of thanks* which we find mentioned by the evangelists, as used by our Lord when he solemnized his last passover.

St. Matthew relates, that “as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, *this* is my body; and he took the cup, and gave it to them, saying, Drink ye ALL of it, for this is my blood of the new testament, which is shed for many for the remission of sins.” The account given by St. Mark agrees (in effect) *exactly* with this, omitting *only* the *last* clause.

St. Luke varies *somewhat* in his recital of the words of institution, “This is my body *which is given for you*; this *do in remembrance of me.*” And St. Paul’s account saith, “My body which is *broken* for you;” and *after the cup*, “this do ye as oft as ye shall drink it, in remembrance of me.”

There occur in St. Luke’s account of the institution, *two* expressions which deserve

serve to be *most accurately examined*: “ My body, which is *given for you*,” or, as St. Paul says, “ *broken for you* ;” and “ This cup is *the new testament in my blood which is shed for you!*” On these expressions I shall borrow the remarks of the present very learned and orthodox bishop of Chester.

“ Now, to *give* a body (saith he) to *divide*, or to *break* it, and to *shed its blood*, was the very form of sacrifice instituted by the Mosaic law. To a Jew, therefore, (one living under the law) a body *slain*, *given and broken for another*, must *unavoidably* recall the idea of *some or more* of the sacrifices of that law ; and the institution would, of course, RECEIVE ITS EXPLANATION (WITH THE DISCIPLES) FROM THE NOTION OF A SACRIFICE. But if the words, “ this is my *body* which is *given for you*, this is my *blood* which is *shed for you*,” reminded *them*, in general, of a *sacrifice* ; the words that follow (viz. “ for the remission of sins”) could *not but* remind them *specifically* of the *sin-offering* ;
whilst

whilst the command, "*Take, eat,*" would, in addition, suggest to them the idea of *another* species of sacrifice, and teach them that they were *likewise* to commemorate a *peace-offering*. And again, when our Lord, pointing to the cup, said, "*This is my blood of the new covenant,*" they could not but recollect the words which Moses had used when he ratified the *old covenant*, by the sprinkling the blood of the sacrifice, "BEHOLD THE BLOOD OF THE COVENANT." It might too remind them of the *peculiar* sacrifice made at the consecration of the priests, and of a *singular* appointment, "THAT THE PRIESTS SHOULD EAT ALL THOSE THINGS WHEREWITH THE ATONEMENT WAS MADE."

I apprehend our Socinian adversaries will find *these* remarks (of this eminent prelate) such as cannot even be *plausibly* refuted; there having been, at the institution of the Eucharist, a manifest change made of the Paschal supper into a *representative right*, which was, in truth, an abridgment or recapitulation

recapitulation of every sacrifice of the old law : a rite fully answering our church's definition of a sacrament, being “ an *outward, visible sign of an inward, spiritual grace.*”

After the celebration of the Paschal supper it was *farther* customary to sing a hymn (as you know our Lord and his disciples did), and the whole being ended, a distribution was usually made in the Jewish church among the poor brethren.

This Paschal supper being, in the primitive Christian church, changed into the *Christian passover*, and the *Christian oblation*: the first Christians *before* the celebration of this rite, *thus altered*, had what they stiled a *love-feast*; the abuses of that meeting, however, soon called for the sharp reproofs given in this chapter, and shortly after caused the entire disuse of it.

The lustral sacrament (*when administered by persons duly commissioned for the purpose*) is a federal rite, whereby lapsed creatures are admitted into the new covenant of grace : and, that no person may mistake his

his duty (or remain ignorant of the obligation imposed on him by the baptismal covenant), it is now ordered by the church, agreeably to her ancient practice, that those persons who have been baptized in their infancy, shall (as soon as they have learned the *nature, end, and design* of Christianity) solemnly and publicly ratify the vow made in their name by their sureties; which apostolical ordinance is, on that account, styled *confirmation*: and, that *ability to observe the obligations* of all who are by baptism admitted into the society might *not* be wanting, was *the other* sacrament, that of the Lord's supper, instituted, as an outward visible sign of an inward spiritual grace, being, in truth, a feast upon the *symbols of that body and blood* which constituted the one great sacrifice for the sin of all who fell in Adam. There issued out of our blessed Saviour's side both water and blood; by the *former* we are purified at our baptism from every stain of original corruption, as by the *latter* is the guilt of *sin* (of deserted and detested sin) entirely

entirely removed from the sinners conscience ; for although *formerly there may have been much transgression*, yet certainly *is there now no condemnation* to them that are *in Christ Jesus*, who (*however they may have in times past*) *do now walk not according to the flesh, but according to the spirit.*

Christians do, at the table of their LORD, in a public and solemn manner shew forth and declare before God, before angels, and before men, *whose* servants they are ; and *what* service they are obliged and intend to perform. They do, by this act, *not barely* commemorate their Saviour's death, by a memorial *perpetual, solemn, and affecting* ; and the infinite obligations laid on them by that inestimable satisfaction made for their iniquities ; *but also*, when they *rightly and duly* celebrate the Lord's supper, no doubt they do likewise *powerfully* plead in the court of heaven, the merits of *his* vicarious sufferings, as he is the second Adam, the redeeming proxy for mankind.

All the sacrifices under the law were, by divine appointment, *prefigurations* of the infinitely meritorious one made by God incarnate, for the sins of the whole world. It was the *end and aim* of Mosaic sacrifices to **shew** forth our Lord's death until he came, and in his own sacred person bore our iniquities; as the Christian oblation of his last supper, being commemorative of his all-sufficient propitiation, was instituted to support and strengthen the souls of believers; and to shew forth our Saviour's death, until his *second* advent, to *judge* that world which he redeemed at his first.

We have hitherto considered the *nature* of the holy communion; the *use* and the *abuse* of it are next to be inquired into.

And here it will readily be *granted* as soon as *named*, that the *advantages* (*the great and precious advantages*) to be derived to us by means of this holy sacrament, must, in great measure, depend upon your own *minds, tempers, judgments, and pursuits*; in a word, upon the moral and religious dispositions of heart which accompany

company you to the table of the Lord. If you draw nigh to it influenced by the *power of godliness*, you shall happily experience the *holy communion* to be a PLEDGE OF GOD'S FAVOUR, a renewal of the covenant of grace and mercy, through Jesus Christ; whilst to those who neglect to communicate, or to communicants who have *only* the FORM OF GODLINESS, it is a *sad memorial*, *how much*, and to *how little purpose*, their Lord and Saviour has *done and suffered* for their salvation. The true use of the Lord's supper is to *engage and to enable* you gladly to dedicate the remainder of your lives, as continual sacrifices to the glory of your dying Redeemer; *whereas* (whatever may have been the *design*, yet certainly) the *effect* of the Romish doctrine on this subject, is to lead men to rely on the holy Eucharist, as if it was a *sacrifice* intended *after our deaths* to operate for the salvation of *souls* who, *in their life-time*, had not been raised to righteousness and true holiness.

Now *this* would be to make God's institution counteract the interests of piety

and virtue—Blessed Lord! that ever a rite, *so sacred and so excellent*, should, by human weakness and wickedness, be perverted to purposes *the most dreadful*.

But (beside the superstition, self-interest, and tyranny of the Romish church in these points) there is in that community *one* instance of impiety, *so wanton, extravagant, and unaccountable*, that it well deserves to be mentioned *by itself*. Here many of you will naturally anticipate me, and call to mind their depriving the laity of one half of this holy sacrament, by allowing them *only* the bread, and denying them the cup, of *which* the COMMON LORD OF ALL hath commanded that ALL* should drink. Whilst the church of England, scriptural and evangelical throughout, deprives none of her members of *any* part of this sacred ordinance; and to that end, that all within her pale may receive the utmost possible benefit from it, she

* Vide the Honourable Robert Boyle on this particular word ALL, in his excellent work on *The Style of the Holy Scriptures*.

teaches

teaches them its *true use*, namely, *our increase in likeness to its adorable institutor*.

Whoever attentively reads what the gospel *says*, and our church *teaches*, of the institution, will find that the *use and end* of it have, in this discourse, been fairly stated: though whoever reads and hearkens to the account which Deists, *disguised or avowed*, every day publish on the subject, whether in *plain accounts*, or in any other way, would imagine that *outward observances*, destitute of internal piety and holiness, were *the things* concerning the Eucharist *taught* in the scriptures, and *required* by our church.

Thus far have the *nature*, the *use*, and *abuse* of the Lord's supper been discussed. You are *next* to consider, that you *certainly* are *not* left at liberty, *whether or not to partake of this sacred rite*; on the contrary, as *Christians*, it is your duty frequently to approach the altar, and *always* to do so with profoundest reverence and deepest gratitude: the sacramental bread and wine being, by divine appointment, as much

your *spiritual food*, as common bread and wine, at an ordinary meal, can be your *natural*.

If you say that you are *not fit* to partake of the holy communion, the answer is obvious, and it is this, "Christ's Grace is "ever new;" apply then to the omnipresent source of *pardon and peace*, of *perfection and blessedness*; lift up to him the eye of, though ever so *weak*, a *faith*; look unto him and be healed; lay down your arms, cease from rebelling against the God and Father of your lives, and (as certainly as God exists) *iniquity (deserted and detested)* shall not, cannot be your ruin.

But, observe, I beseech you, *if because* you are *unfit*, you abstain from the Lord's table, you are *not* in a *better condition than* if you approach it; for, although the danger be great (as our office admonishes) *unworthily* to communicate, yet, as (in respect of our *natural food*) it will *as infallibly* destroy any one of you to abstain from *all food*, as to *eat poison*, so (in this case) it will be *equally* fatal to you, *never*
to

to receive the holy communion, *as to come to it unprepared.*

To abstain from this sacrament, in order to avoid all danger, what is this but to incur certain ruin, in order to shun the peril of it ? When a man has been guilty of a fault, the iniquity of that fault consisteth (not in his having been at the sacrament before, but) in his having done an unworthy action, which by the sufficiency of Christ's Grace (whereof all are partakers) he might have avoided: it is not his crime that he has performed his duty in part, but that he violated it in other instances ; and that man's understanding must indeed be strangely constructed, who (on falling into positive sin) can derive any consolation from reflecting that to positive, he hath superadded negative ill, that he hath superadded a sin of omission to one of commission, and one too by which he has cut himself off from that supply of divine aid ever vouchsafed in the Lord's supper to all faithful worshippers. A strange sort of merit ! an unaccountable consolation !

that a man had *never done any part of his duty at all!* and yet, unaccountable as it is, many persons seem to *console* themselves with it. They are ready enough to acknowledge that they have *always* been *doing* what they were *forbid to do*: BUT THEN (*to make some amends for this*) they have *never done what they were positively commanded to do*. They have the merit of having *never* approached this most holy ordinance, which is *as plainly appointed* by our blessed Saviour for *continuing us members of the new covenant*, as ever *baptism* was for *admitting us into it*: therefore, *he* who refuses to come to the *eucharist*, to which the *lustral sacrament* was only *introductory and preparatory*, *plainly renounces all the benefits of baptism*.

To frequent the Lord's table, is then, obviously, a *certain and necessary duty*; and as to *another point* (that of any person's *fitness* to perform it), be it remembered, that *he who is fit to die, or fit to live, is fit to receive this holy sacrament*; and if any person is
not

not fit to participate thereof, he is so little fit to die, that if in this condition he should be called upon by death to enter into the immediate presence of his Maker, there can be no hope that he should be admitted into the kingdom of heaven.

SERMON

SERMON VII.

Preached at Bray, on Easter Day, 1760.

MARK xvi. 1, 2.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him; and very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

ALL sacred Scriptures are written for our instruction, wherefore the pious and attentive reader of these divine oracles will grow wiser, that is, better, for each event recorded in the sacred pages. That which the occasion of the present solemnity has pointed out for the subject of this day's meditation, affords us the pious example of one of the chief of penitents, who comes to the tomb of *her* Saviour and *our* Saviour.

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In the bright character before us, are to be observed all the qualities of a repentance not to be repented of ; and these are three : 1st, The holy impatience which excited her to seek the Saviour of the world very early in the morning. 2dly, The anxiety with which she foresaw any obstructions to the enjoyment of his much-longed-for presence. “ Who shall roll away the stone from the door of the sepulchre ? ” 3ly, Her amazing firmness and courage, which dared to face any danger, in order to carry off the sacred body of our most dear Redeemer. “ Tell me where thou hast laid him, and I will take him away.” As to the first of these parts of saving repentance, the desire to be again blessed with seeing the compassionate Saviour of sinners, rendered this eminent convert impatient to seek him out. The simple detail given of this event in the text, does strongly mark this particular. When the sabbath was passed, nothing less, we may suppose, than the force of the Mosaic law could have restrained this devout woman from coming to the tomb of our Lord on
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the sabbath ; but as soon as ever that solemn season of rest was past, she set out before it was day on her pious errand. The tenderness of her sex, nor its characteristic timorousness, could prevent her repairing to the highly-honoured sepulchre, before even any of the apostles themselves.

This teaches *us* (for *whose* justification, as well as for *that* of this blessed penitent, our Lord rose from the dead) ; I say, this teaches *us* what sort of religious service is acceptable unto Christ : by means of his Holy Spirit, purchased by his death and resurrection, when shed abroad in our hearts, he kindleth in us good dispositions, our business is to cherish tenderly, and obey readily, those heaven-born and heaven-directed desires after holiness : far different from the mock-service of those wavering unstable souls, who trim between God and the world. Whoever in matters of faith doubteth, does certainly *not believe* ; and whoever in the great work of repentance, hesitates about parting with some darling indulgence, does as certainly *not repent*.—Most assuredly the work of repentance
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(without the effectual accomplishment of which we cannot be saved from the torments of hell), this most important change, is not commonly wrought on a sudden: no, it is generally to be carried on through a long course of time, and with much watchfulness and holy severity; nor can it ever be effected by our own moral strength, but by the Holy Ghost co-operating with our own earnest endeavours. For our own souls sake, then, let us not exclude out of our hearts this celestial guest; *excluded*, indeed, he is from most souls, by vanity or ambition, by *selfishness*, or *sensuality*, or by the devil of impurity, which last enemy of our salvation does every day destroy its ten thousands, even where constitutional modesty, refinement of manners, or some other worldly motive restrains the miserable slaves of lust from flagrant and scandalous acts of uncleanness. The utter impossibility of cherishing divine love in an heart burnt up with the flames of impure desire, and the lamentable increase of the devil's dominion through the means of this prevailing transgression, makes it necessary for the priests of
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a God of perfect purity, to be in these dregs of time particularly earnest in warning the souls committed to their care, against every instance and degree of this abominable sin ; a sin, which is the seldomer mentioned from this place, because of the great delicacy required in treating of it, and yet, such is the infinite importance of this subject, that being once named, it cannot be dismissed thus cursorily. The inspired writer of the Psalms observes that the commandments of God are exceeding broad, and this of *purity*, in particular, hath a much wider latitude than is, I fear, generally thought : let no one among you delight himself with the thoughts of his supposed innocence, on this score, because that he has never been guilty of any outward act of bodily uncleanness ; and here, to put the matter beyond dispute, we will take that explanation of the precept against adultery, which our blessed Lord hath given in sacred Scripture.

We find, then, that he assures us, Matt. v. 27, 28, “ That not only he who defiles his neighbour’s wife is guilty of adultery, but *whosoever* looketh upon a woman to lust

after her, hath committed adultery with her already in his heart." Now can such among you as think yourselves much better than your neighbours, plead *not guilty* to this indictment? Did you never so much as cherish one lustful thought in your hearts? If you have (and who can say he hath not?) whatever your own deceitful hearts may suggest to the contrary, you stand guilty before the all-seeing Judge of the world, of the horrid crime of adultery; and remember that this sentence is passed, not by man, but God. You may possibly have kept your consciences asleep hitherto, by supposing that the divine laws relative to purity, extend no farther than some outward acts of natural or unnatural sin, which you may never have fallen into: if this be your sad case, let me conjure you by all your hopes of pardon, to search the Scriptures with humility; you will then find, that the word of God is indeed quick and powerful, and a discernor of the intents of the heart; and dooms you, without the sincerest repentance, to the torments of hell, for *impure thoughts*, as well as for *impure actions*. We are at this holy season particularly

particularly called upon, to mortify our members, to rise from the death of sin, to a life of holiness. If then, instead of availing ourselves of this happy opportunity of repentance, we suffer our hearts to hesitate, whether we should serve the God of purity, or our own vile lusts ; if we rest satisfied with some slight compunction (which surely all who have not thoroughly made their peace with God, through the blood of the pure Pascal Lamb, must now feel) ; if we flatter ourselves, that we are real acceptable Christians, while our souls are destitute of every Christian temper ; our delusion and blindness is most deplorable : and certainly, in this case, we are not at all actuated by that Spirit which ruled in the purified heart of the bright saint now before us.

Perhaps some amongst you may be so far affected with the noble instance of true penitence now under consideration, as to say in your hearts, We desire to repent, we must bethink ourselves of doing that, which if it be undone at our deaths, we are

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lost for ever; we must confess that the care of our souls is the only important thing in the world.

Many persons, when they have made these or such like reflections, think that they have done a great deal towards working out their salvation, and yet let me ask such listless, lifeless, half-resolvers, *What* have you done? what, except intend, at any time, save only the present moment, to set about repenting? But if you do not instantly beg at God's hand, grace and strength to break the bonds of sin; and if you do not resolutely persevere to use the assistance so vouchsafed you, be assured, that however piously you may *resolve*, yet your hearts are not right towards God; you still love the pleasures of sin better than the delights of a conscience washed from all guilt in the blood of Christ: you do not really *desire*, and therefore do not experience, the blessing of *true* repentance.

The second remarkable quality of Mary ♦ Magdalene's repentance, was the anxiety
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with which she foresaw any obstructions to the enjoyment of our Lord's much longed-for presence. No sooner had she left her home, than she thinks how the stone, which lay at the mouth of our Saviour's sepulchre, might be removed. She had diligently observed the place of his interment, resolving to be punctual in discharging the last offices of piety towards his sacred body. On her arrival at the tomb, finding that it did no longer contain its treasure, she stood at the entrance of it weeping. The *apostles* we may observe, the apostles themselves perceiving that the Lord's body was not in the sepulchre, straightway returned home; it sufficed *them* to have *slightly* sought their blessed Master. But *such* a seeking as satisfied the *apostles* did not satisfy this devout penitent; *her* heart was far more deeply touched with the love of him, who had reconciled her unto God: accordingly she remains alone, obstinately bent upon finding *him* whom her soul did so unfeignedly love; she even hopes against hope, expecting to find him

where he was not: not contented with *once looking* into the mouth of the cave, she stooped down and looked attentively into the dark recesses of that gloomy mansion; at length she was favoured with the appearance of two angels;—but even this glorious exhibition of two blessed spirits could not suffice for the absence of *him* who had suffered the vengeance due to her sins. They say unto her, “Woman, why weepest thou?” she, conscious that the greatness of the loss would account for the most inconsolable grief, replies, “Because they have taken away my Lord, and I know not where they have laid him; I weep because that they have taken away my Saviour, and in him have they robbed me of my joy, my treasure, the light of my life, and my crown of rejoicing.” This is the language of every heart which is deeply convinced of *sin*, and of this *comforting truth*, that Christ Jesus has died and risen again for the justification of all true penitent sinners. Every one who has happily been awakened out of the sleep of carnal security

curity, and worldlymindedness, is *astonished* at the effects and soundness of that sad sleep; is astonished how any soul can be easy for a moment, without reasonable ground to hope for an interest in the merits of *him*, who came to save us *from*, but not *in*, our sins; of him who calls upon us by the trumpet of the everlasting gospel, as well as by the still small voice of his blessed Spirit, to rend our hearts, and effectually to turn from all iniquity unto the God of mercy and Father of consolations, who was, in Christ, reconciling the world unto himself.

The two first of the particulars of Mary Magdalene's repentance having been now considered, we proceed to reflect upon the third and last; and may the divine Spirit so accompany us in our meditations upon this character of exalted piety and unfeigned penitence, that we may learn by *her* example, in how intense a degree we ought to love that adorable Saviour who died for our offences, and rose again for our justification.

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The farther confideration of Mary Magdalene's penitence, and of the uses which we should make of her illustrious example, shall be reserved for the subject of the evening's discourse.

SERMON

S E R M O N VIII.

MARK xvi. 1, 2.

WE have in this morning's discourse on this passage of holy writ, observed, that the penitence of Mary Magdalene contained in it three shining qualities.

1st, The holy impatience which excited her to seek the Saviour of the world very early in the morning. 2dly, The anxiety with which she foresaw any obstructions to the enjoyment of *his* much longed-for presence;—"Who shall roll away the stone from the door of the sepulchre?" And, 3dly, her amazing firmness and courage, which dared to face any danger in order to carry off the sacred body of our most dear Redeemer; "Tell me where thou hast laid him and I will take him away."

The two first of the particulars of Mary Magdalene's repentance having been now considered, proceed we to reflect upon the third and last; and may the divine Spirit so accompany us in our meditations upon this character of exalted piety and unfeigned penitence, that we may learn by *her* example in how intense a degree we ought to love that adorable Saviour who died for our offences, and rose again for our justification !

A third mark of true repentance is, such an undaunted courage as enables us to encounter any difficulties in the recovery of spiritual good. Such a courage is highly conspicuous in the instance of Mary Magdalene, who dared to face any danger in order to carry off the sacred body of our most dear Redeemer : she remained at the sepulchre, giving vent to her heart-felt grief, when the beloved Saviour presented himself to her view, under the appearance of a gardener ; she saith unto him, “ Sir, if thou hast born him hence, tell me where thou hast laid *him*, and I will take him away.

away." She does not either mention the *name*, or describe the person sought for : she fondly supposes that the same divine Redeemer, whose love was the ruling principle in her own heart, had no less influence on the whole race of men ; she *knows* that they are her *fellow-sinners*, she *expects* to find them her *fellow-penitents* ; but, alas ! few people think much about *him* for whom she seeks. Let us however suppose, that she had received the desired information, to what purpose would it have served ? she proposes to take *him* away ; she intends to put the sacred depositum in some secure place, so as to be in no danger of losing it any more ; she desires to wash again with her penitential tears those sacred feet ; she wishes to have an opportunity of contemplating at leisure that divine mouth, which spake as never mouth spake, and whence that heart-reviving sentence of absolution upon her own soul had proceeded. We see here a woman, without assistance, hoping to take away from the hands of death itself, the
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body of the blessed Jesus, notwithstanding the guard of soldiers, notwithstanding Pilate's positive commands to the contrary. So great was the faith of this glorious penitent, that she only desired to be conducted to the place where *he* was laid : she feared neither the Jewish soldiery, nor the darkness of the night, nor the constitutional tenderness of her sex ; she feared not to lose her life, after having lost her Saviour ; and she counted nothing too hard to be endured or performed for the recovery of him.

Here let us attentively contemplate this lively and just picture of a soul under the influence of divine grace. Having once chosen Christ for her master, she perseveres in searching after him at any rate : the world, the flesh, and the devil, to whom she had once been in bondage, appear to her now weak enemies ; and being strengthened from above, (as we may all of us be strengthened), this weak fearful soul becomes so intrepid, that she must needs be surprised at her own courage.

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The flames of impure love in her heart were now extinguished by the dew of heaven, and a sacred ardour succeeded to those accursed fervours. She now loved *only* that object, which did alone deserve to engage her affections ; she had now renounced all attachment to the idol of unclean delights ; her whole soul was devoted to *him* whose blessed body she desired to take away.

You see *how* this devout woman *sought the Lord*. Now the religion of Christ is unchangeable in its nature and extent : we are grievous sinners as was once Mary Magdalene : the blessed Jesus has done and suffered as much for our redemption from the flames of hell, as for that of the bright example now before us ; and if ever we hope to be the better for his life and death, his resurrection and ascension, we must beg of God to kindle in our dull hearts the *same* divine love, which rendered any danger, any toil, pleasing to the happy Magdalene. How far behind her in the Christian race are the least backward amongst us ? But, good God ! if such be the case with the
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most watchful and holy amongst us, at what an infinite distance from the love of Christ, are those thousands of careless, lukewarm souls, who are so far from having Jesus in *all*, that they have him scarce in *any*, of their thoughts; who stupidly turn a deaf ear to all offers of grace and pardon, regularly and ungratefully refusing to come to the Saviour of men at his holy table. Sensual men, who loath the thoughts of heavenly converse with God in prayer; who are perfectly contented with the things *which are seen*; who hear of Christ's death, with the same indifference that they hear of the death of Julius Cæsar.

O blessed Lord, increase in us all the gifts of faith and devotion. Help evermore our unbelief and our indevotion; and open the eyes of all who go on in the broad way, that they may see their danger before it be too late!

When we have heartily prayed for the conversion of all who live without God in the world, let each of us in earnest set
about

about reforming one ; let us muse upon the example of those, who having gone before us in the faith, are now entered into rest ; particularly let us frequently set before our eyes the thorough change of *heart*, as well as of *outward behaviour*, so conspicuous in the character of Mary Magdalene. By this means we shall become duly apprized of the spiritual nature of Christ's religion ; we shall by degrees become enamoured with the modest charms of a life of penitence : far from censuring the conduct of our neighbour, as if our own was blameless, we shall excuse all that is by any means excusable. When the light of our piety thus shines before men, they will naturally be led to glorify our Father, which is heaven, who has provided such gracious and efficacious means for subduing our lusts, and for bringing a clean thing out of an unclean.

When the thoughtless multitude of Christless persons observe, that those who attach themselves to the cause of God, do
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in their lives habitually depart from iniquity ; when they see professed Christians living without jealousy, without murmuring, without any degree of uncleanness or lasciviousness : if they see that the serious members of our highly favoured church are consistently opposed to all sorts and degrees of ungodliness, studying to render their heart in some degree meet for the honour of being made the residence of God the Holy Ghost ;—then, and not till then, will they cease to blaspheme the Gospel, on account of its little effect on the lives of its professors.

But thus to become the ornaments of our Christian profession, it may be objected, is a work of great difficulty.

To this I answer, That strait is the way, and narrow is the gate, that leadeth unto life. But although the work of sanctification be, indeed, a very difficult one, especially to young beginners, “ Yet greater is he that is with us, than he that is against us :” though we cannot do any thing
good

good of ourselves, yet, blessed be God, we can do all things necessary to our salvation, through Christ who strengtheneth us. If we come constantly and devoutly to him, in the use of the appointed means of grace, but especially if we come to him with contrition and love, in the holy sacrament of his last supper, we shall assuredly find grace to help in time of need ; we shall receive such supplies of grace, as may effectually enable us to be more than conquerors over all our spiritual enemies.

We are not required to overcome, by our own power, those obstacles which hinder us in running the race that is set before us. Christ goes before us in the ways of holiness, making them plain before our faces : he is ever at hand to support and animate us, as he was in the early ages of the gospel, to support and animate the noble army of martyrs. Those glorious servants of Christ had the same infirmities and dispositions of fallen nature to combat with that we have ; they had the same
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eternal weight of glory proposed as the reward of living by *faith*, not by fight. Where, then, the natural sinfulness and weakness were full as great obstacles as they are now to us; where a life of Christian piety, often led men of like passions with ourselves to the block, to the stake, or to the gibbet; how can *we* who are exposed to *none* of these dreadful trials; how can *we* to whom the task of following Christ is made so much *easier* than it was to the first Christians, cheat ourselves into an opinion, that the difficulty of glorifying God in our hearts and lives, is *too great* to be overcome?

Grant, O gracious Saviour, who having died for our offences, didst rise again for our justification, that the same blessed Spirit which led Mary Magdalene in the ways of penitence and piety, may likewise so correct our judgments, so enflame our devotions, so encrease our charity, and purify our whole natures, [souls and bodies] that, at the morning of the
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general resurrection, we may arise up after thy likeness, and be admitted to the fruition of thy glorious Godhead, in and through thine all-sufficient merits. Amen, Lord Jesus.

Now to God the Father, Son, and Holy Ghost, &c.

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SERMON

general resurrection, we may arise up
after our decease, and be admitted to
the vision of the glorious Godhead, in
and through the all-sufficient merits
of Jesus Christ.
Now to God the Father, Son, and Holy

AMEN

SERMON IX.

Preached at Christ Church Cathedral, Oxford, 3d February 1757 ; and at Cuddestden, Oxfordshire.

MATT. iv. 17. at the latter part.

From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.

THESE words were spoken by God Almighty, when he was about to make satisfaction, in our nature, for the sins of the world by his own sufferings and obedience ; and they were not only addressed to those persons who heard them proceed from his holy mouth, but are equally so to the whole number of those sinners whom he came for to save, that is, all mankind ; for of the whole race of Adam, there is *none*, no, *not one*, that doth righteousness and

sinneth not: whosoever, therefore, doth not *feel* himself to be, and in his heart lament that he is, of the number of those who have by their sins deserved the wages of sin, even everlasting damnation; *he* cannot have any *real* desire of salvation, inasmuch as he knoweth not what miseries he is most justly liable to, and from which it was not possible for any means, less than the sufferings and perfect righteousness of God incarnate, to rescue him. In order, therefore, to excite in you a grateful sense of our dear and all-glorious Redeemer's love in dying for us, as well as an earnest desire of true repentance, it will not be unnecessary to consider, what that state is from which the Lord Jesus Christ hath delivered us all, if we be not wanting on our own parts;—a state none other than that of the damned in hell, the burning tophet, the bottomless pit, the lake of fire and brimstone, the region of horror and death; wherein there is the perfection of inconceivable anguish, the consummation of God's vengeance to sinners; exquisite-
 ness,

ness, eternity of torment, despair, and utter impossibility of release — perpetual dying, perpetual living in a death which can never end. How are our thoughts at a loss in this place of confusion? whether shall we more tremble, O God, at the consideration of thy terrible justice, or be swallowed up with astonishment at these infinite sufferings? He must not know the Lord, who doth not, with St. Chrysostom, believe, that the loss of his presence alone, is as a thousand hells: to be for ever banished from the sight of him, in whose presence is the *fulness* of joy, what can it be less than *fulness* of torment? But, alas! this is far more than mere absence: the damned are in the state of devils, not more capable of avoiding torment than sin; equally reserved in everlasting chains of darkness, to the judgment of the great day: when that which seemed little less than infinite, shall yet receive a farther increase of pain; when the addition of the body shall give a further extent to this woful torment, without all possibility of

release for ever. What anguish would it give any of us to see the body of a malefactor flaming at a stake! and yet this lasts but for a few minutes. But were we to conceive a body burning for a whole day in a continual flame, how should we be moved with compassion for that intolerable torment, and burn inwardly with the sense of another's pain? But to think of a whole year's broiling in such a fire, how unutterably doth it affect us? What then, oh! what is it to conceive of lying in a fire, far hotter than can be kindled in this world, for hundreds, thousands, millions, yea millions of millions of years—yea, farther beyond these than these are beyond one *minute*, even to all *eternity*.

But it is enough to have *looked* into the pit, enough to make us lament the woful condition of those who are shut up in it, enough to warn us to avoid those sinful courses which lead down to those chambers of hell; and I trust, also, enough to kindle in our souls an ardent love of our most dear and adorable Saviour, who hath
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put it in our power (through his infinite merits) to escape those torments which, being the wages of sin, we have each one of us most justly deserved. Such being the state of impenitent sinners, let us think no pains too great, no prayers too fervent, for the obtaining such dispositions of soul, and assistance of God's holy Spirit, as may enable us immediately and effectually to obey his command in the text, *Repent, for the kingdom of heaven is at hand*;—which words contain an order and the reason why it is given.

1st, As to the order itself. By repentance is meant, not only a breaking off of any sinful habit, but also a change of heart, and that so entire a one, as shall render the deserted sin in the highest degree odious to the penitent; insomuch that he should reject any offer of repealing it, with the same scorn that an avaricious man would reject a proposal of a pin in exchange for a mine of gold. Repentance implies then a thorough change of the whole soul; it is spoken of in holy Scrip-

ture, as a resurrection from death unto life, from a death of sin to a life of holiness; states these infinitely more different than that of an healthy and beautiful person, and that of a stinking corrupted corse. The man who truly repents of his sins, doth hate them with so holy and pathetic an hatred*, that he will not allow himself to hesitate a moment, whether he should accept any new offer of a moment's pleasure, the sure consequence of which will be an endless and inconceivable torment; he also embraceth every opportunity of making his repentance known to at least as many as were witnesses of his sins.

The true penitent hath new hopes, new fears, new joys, new griefs; he doth loath himself for having been so besotted as to prefer earth to heaven, the slavery of the devil, and his own lusts, before the glorious liberty of the sons of God: a liberty this (not as some sons of Belial do suppose) from the government of his episcopal and only church, but from the thral-

* Vide Dr. Doddridge's Life of the excellent Colonel Gardiner.

dom of schism, rebellion, and every other work of darkness.

Having considered the nature and extent of this divine order, *Repent*—we must now inquire, 1st, What things we are to repent of? and 2dly, How we are to perform that most necessary and difficult duty.

As to the first, we are to repent not only of those open sins which men were witnesses of, but also of those secret sins, whether in thought, or word, or deed, which are only known to the great Searcher of hearts, and to ourselves. We must each of us adjure his soul in the presence of the Almighty Judge, who knoweth all our secrets, to confess that our whole nature is corrupt, prone to all that is evil, averse from all that is good. We must reflect how we have mispent our time, from our childhood to the present moment; how we have kept the solemn vow of our baptism, by which sacred ordinance we were admitted into the bosom of the church; we must ask our own consciences what good duties we have omitted,

and what sins we have committed; in particular must we examine what sins we have been guilty against God; whether of infidelity, any distrust *in*, presumption *on*, or despair *of*, God's mercy; whether we have been guilty of any wilful ignorance of God's blessed word, or of idolatry, in putting that confidence in riches or wordly things which is due only to that God, whom we Christians adore, the holy, blessed, and glorious Trinity of persons, in the unity of substance; whether we have loved any thing equally with God, or been guilty of murmuring at the dispensations of his good providence; whether we have been unthankful for all his mercies to our souls and bodies, but especially for that miracle of love, the taking our nature upon him, and dying in that nature on the cross for our salvation; how or in what manner we have been guilty of dishonouring God, by neglect of his public or private worship, in our families as well as in our closets, or by irreverent or indevout behaviour in his service; whether

whether we have mispent Sunday, neglected receiving the sacrament of Christ's body and blood, and broken the solemn vows renewed there; whether any of us have hardened ourselves in impenitence, putting off the evil day, or else rested in an imperfect repentance; resisting the motions of God's holy Spirit, and defiling the temple of God, even our bodies, by entertaining impure thoughts; whether any of us have encouraged schism from the episcopal church, slighted her ministers, who are ambassadors from God, or been unprofitable under those means of grace which they administer. We come now to consider, in the next place, how we are to perform that most necessary and difficult duty of *repentance*; a duty to the faithful discharge of which we are *called* by God's holy word*, and still farther are

* And especially at the approaching solemn season of Lent, set apart for fasting and humiliation, doth the church call us to set in earnest about this great work; the entire neglect, or imperfect performance of which, must end in our everlasting destruction.

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we excited to the immediate practice of it by considering the uncertainty of life.

So far are we from being able of ourselves to repent truly, that we cannot even *desire* so to do, except it be given us by the Spirit of God, which is ever knocking at the door of our hearts ; accordingly our church teacheth us, in her incomparable liturgy, to *pray* for true repentance, as well as for forgiveness of all our sins, negligences, and ignorances, which can only be obtained (through the satisfaction of the God-man, Christ Jesus) in consequence of our hearty repentance.

When we have compared our lives with the strict rule of God's most holy law, and find as well the vengeance denounced against any transgression of it, as also the very many instances of our own sinfulness ; then we must, with all humility of soul, fall prostrate at the feet of our Saviour, beseeching him who loved, as never man loved, to *give* us true repentance ; to soften our stony hearts, to open our eyes, that we may see the precipice, upon the edge
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whereof we stand; and that we may perceive those wondrous things which are in his law, but are not visible to the eye of an impenitent person: inflicting on ourselves wholesome austerities, especially that of *fasting*, is an excellent mean whereby to forward repentance; as it brings low the soul, making it like unto a weaned child—weaned from the sensual delights of the world; it hath accordingly been prescribed as such throughout the Scriptures of both Testaments, and holy men, in all ages of the church, have, from experience, recommended fasting as of very great use towards forwarding repentance.

Some persons are used to object, that fasting is not an *universal* duty, that it is rather like some particular *remedy* or *medicine*; that it is only necessary for some particular cases and particular constitutions. To this it may be answered, that if by *fasting* is meant an entire abstinence from food, for such or such a certain space of time, then fasting, in that sense of the word,

word, is not an universal and constant duty. But then it ought to be observed, that this is no more the *nature* of fasting, than any *particular form* of confession, of such or such a length, is the precise nature of repentance.

For as repentance doth not consist in any stated, fixed degrees of sorrow and pain for sin, which is to be the *common* repentance for *all* men, in *all* states, and at *all* times; but is such an exercise of grief and contrition (arising from a thorough change of heart), as is suited to every one's particular state: so *fasting* is not any *fixed degree* of abstinence from *all* food, which is to be the *common* measure of *fasting* to *all* men, in *all* states, and at *all* times; but is such an exercise of abstinence and self-denial, as is proper to every one's particular state.

When the corruption of our nature is destroyed in a good measure by reading the holy Scripture, by prayer, and by fasting, the last and highest means of completing our repentance is, a devout participation

tion of the body and blood of Christ our Saviour, which is a new principle of spiritual life to the soul; to the performance of which duty the highest promises are made—no less than being united by God the Holy Ghost to God the Son, and, in consequence of that, a joyful resurrection to the life eternal.

And, indeed, those who do ever turn their backs upon this heavenly food of the soul, must have no relish or taste for spiritual enjoyments; they must not feel the burden of sin, who thus refuse (at the peril of their immortal souls) the invitation of the Saviour of men, who inviteth all that travel and are heavy laden with sin, to come unto him, at his altar, for refreshment.

If you did really *hunger and thirst after righteousness*, which is the true love of God, you would rejoice at every opportunity of entering farther into his favour; you would frequent the Lord's table as often as it should be in your power so to do; you would go to his house, the place
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where his honour dwelleth, with more joy than to any other place, and think those days most happy, which were most devoted to the cares and joys of a life with God to all eternity. You would cut off a *right hand*, or pluck out a *right eye*, rather than be hindered from those helps of reading the Bible, prayers in publick with your families every morning and evening, and in your closets fasting, and, above all, that highest of the means of grace, receiving the spiritual body and blood of God our Saviour; those helps which are to forward and complete your repentance, to raise your hopes, enliven your faith, and form your souls to a delight and joy in God: and be assured, that if you want this zeal towards God, you want a zeal which is the life and spirit of a Christian; which distinguisheth a disciple of Christ from those who live without God in the world.

Having now considered the former part of my text, which containeth an order, from God incarnate, *to repent*, I come now
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to discourse on the latter part, in which the reason of this command is mentioned, namely, because the *kingdom of heaven is at hand*.

The absolute indispensable necessity that there is for repentance, in order to our admission into glory, and also the near approach of the hour of death, which will consign us over to be reserved to the determination of the Lord Jesus at the day of judgment, should make the heart of every man, who hath not made his peace with God by repentance and faith, to quake within him. In the words of the text our blessed Saviour assureth us, "That the kingdom of heaven was at hand;" (that is, that the end of this world was near); how can we then suppose that it should be far distant, at near 1800 years after his giving this call to repentance? The exact day or hour of the last judgment, knoweth no man; no not the angels which are in heaven, nor yet the human nature of that Redeemer, who is, in his divine nature, very, eternal, and self-existent God: but

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this much we are certain of, that death will very shortly send us all into an unalterable state, there to wait for judgment; no tears, no repentance, no faith, will be of any avail on the other side of the grave; “for as the tree falleth, so it lieth”—as death leaveth, so shall judgment find us. And let all such as foolishly hope to be saved *in* their sins, by him who died to save us *from* our sins, let such reflect before it be too late, that a sinner who hath not a thorough change wrought in him by repentance, cannot possibly be admitted into heaven. Christ Jesus hath procured for penitent sinners an entrance into glory, but no one who continueth under the bondage of Satan, can ever be permitted to appear before God; nor (if that were possible) would the presence of God constitute heaven to him: his earthly, sensual, devilish desires could find no objects of gratification in the mansions of joy. The miser would there be bereft of his treasure, the glutton of his dainties, the drunkard of his strong drink, and the im-

pure person of every means of gratification; therefore heaven would afford no more happiness to such unwashed swine, than a concert of musick would to a cow.

God grant that these considerations may have their due weight with you all: God grant that this day of fasting and humiliation may forward the repentance of those who have already had serious thoughts about their eternal state; and that it may be a beginning of repentance to those who have been hitherto plunged in the cares and pleasures of this transitory life; which if it is, I shall have the great comfort of observing the courts of the Lord's house as full on every Sunday, as it is on some extraordinary days of public worship; I shall see the altar of God constantly surrounded by far larger numbers, than I ever yet had the happiness of seeing there; in a word, you will all strive in earnest to enter in at the strait gate, which openeth unto life eternal: and God grant that

all who, here or elsewhere, call upon his name, may ascribe unto the three blessed Persons in his substance, to Father, Son, and Holy Ghost, equal praise and majesty and power, for ever and ever. Amen.

SERMON

SERMON X.

Preached at Argaston, in the county of Berks,

Dr. Berkeley's first living *, on the 30th of

January 1758.

At the 25th verse of the 35th chapter of the 2d book of CHRONICLES, it is written, *And Jeremiah lamented for Jofiah; and all the singing men and singing women spake of Jofiah, in their lamentations, unto this day, and made them an ordinance in Israel.*

THE church of God was so grieved for the death of Jofiah, king of Judah, who was slain in his wars with Pharaoh Necho, king of Egypt, that they did not only lament

* Dr. B. would never take a curacy; but from the time of his first entry into the ministry was constantly employed. He frequently served, at some distance from Oxford, the church of any aged or sick divine; and if the minister died, continued to serve it until a

lament the death of so pious a prince *for the present*, but they did also *devote the day* whereon it happened, to fasting and humiliation for many years after, as appears from the words now read unto you.

How much more then ought we to spend this day, which is set apart by the church of England to commemorate, with fasting and mourning, the martyrdom of our late most excellent sovereign lord, King Charles the First; that *real* defender of the faith, into which he was *duly* baptized. A prince who never had, amongst his predecessors, an *equal* upon the throne of these kingdoms; whether we consider

new incumbent got it: always giving the money, appointed by law, to the purchasing some ornament for the house of God;—such as an *handsome* altar-cloth, chandeliers, &c.

Dr. B. being in Worcestershire in the year 1790, and resting on the Lord's day at ———, (the name of the parish forgotten) after divine service, a decent elderly man came up to him, and thus addressed him: “ Good sir, I hope you think that we have taken care of the fine altar-cloth you had the generosity to give us more than thirty years ago.”

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him as a dutiful son of the episcopal church planted in England and Ireland, in defence of whom he shed his royal and innocent blood, and added an illustrious name to the list not of *simply protestant*, but of *truly Christian* martyrs; or whether we consider him as the common father and tender guardian of the people, over whom, as he derived his power from God, not from an *association of rebels*, so he used that power as became the minister of God, for the punishment of schism, and every other work of hell.

The glorious and blessed martyr of this day, was not killed, as Josiah, by a foreign power, but *murdered by his own subjects*; not in the fortune of war, but by an assembly of incarnate devils, who arrogated to themselves the title of an High Court of Justice; and, oh dreadful to relate! this scene of wickedness, which hath never been equalled since sinful men crucified their redeeming God, was exhibited unto the view of a whole nation, who did not so much as *attempt* to rescue God's

anointed servant, their most venerable king, out of the hands of a set of blood-thirsty miscreants, whose guilt (as it seemeth to have exceeded the bounds of Presbyterian cruelty and oppression) no human pen can describe as it deserveth*. Such a shocking desertion of so incomparable a king, the only dark side in whose character was, the having too good an opinion of the worst of men; such a desertion of him as the whole English nation was then guilty of, rendered them all, in a great measure, guilty of the holy and royal blood; the shedding whereof we this day commemorate with prayer and fasting, and, I trust also, with heartfelt sorrow.

It is to be here observed, that notwithstanding the *exceeding greatness* of the sin, which was attended with every possible circumstance of aggravation, yet such a dreadful currency had schismatical and re-

* Of which loud sin it is not easy to say which faction bore the greater part; whether the Presbyterians or the Independents. The *former* led the royal sufferer to the block, whereon the *latter* beheaded him.

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publican doctrines then obtained, that for many years the nation did not give any public mark of repentance for it, until God having at length opened its eyes, it plainly saw the indispensable necessity of providing some means, whereby to prevent, if possible, through the merits of *him* who is the *only* ruler of princes, those public calamities, so horrid a national sin would otherwise bring upon us. Whereupon the three estates of the kingdom, namely, the bishops, or lords spiritual, the lords temporal, and the commons, in the great council of parliament assembled, did most humbly beseech our late sovereign lord, King Charles the Second, son of the noble martyr of this day, that the 30th day of January, whereon that execrable murder was committed, might be set apart, and kept holy in all churches, as an anniversary day of fasting and solemn humiliation, to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins whereby the Most High was provoked to deliver up
both

both them and their king into the hands of cruel and unreasonable men, might, at any time hereafter, be visited upon them or their posterity; which being accordingly assented to, we are here assembled for those pious purposes.

But that we may effectually obtain the mercy for which we fast and pray, even the pardon of the horrid sin as at this time committed, there are two things necessary to be done.

1st, That we be truly humbled under the sense of it.

2dly, That we be stedfastly resolved against such sins for the time to come.

As for the first, I hope that you do not assemble yourselves here to *mock* God, but that you do really believe that the sin which you have now confessed to him, was of so black a dye, that he might justly pour out the cup of his wrath upon you, and upon the whole nation *for it*. For he who is not quite dead to the life of God, who is not in league with the prince of darkness, must be sensible, deeply sensible,

sible, that there was as much sin in the murder of King Charles the martyr, as any one act could be capable of.

Who, that hath any spark of grace in him, can think otherwise of the murder of so wise, so *chaste*, so just, so generous, so merciful, so pious a prince? What Christian heart can reflect upon it without the greatest horror? especially when we consider the numerous company of sins which concurred to the perpetrating of it: pride, envy, malice, covetousness, theft, sacrilege, hypocrisy, schism, sedition, perjury, and rebellion.

What punishment could be too great for so complicated a wickedness? nay what could be great enough? Most assuredly if God should have punished this sin as it deserved, the whole nation had been, before now, turned into a field of blood. He hath indeed already inflicted many punishments upon this kingdom [in the church as well as in the state]; but we must acknowledge, that these chastisements are far
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less than this monstrous iniquity deserved, and we have just cause to expect much heavier judgments, unless they be prevented by a timely and hearty conversion from every work of darkness, unto the service of Christ, which is perfect freedom.

And this is the reason why we are commanded to observe this day so strictly, that we may, if it be possible, avert that vengeance which hangeth over us, and is ready each moment to fall upon us, for that sacred and innocent blood, which was at this time shed amongst us: for which end we have already been humbling ourselves before Almighty God, under the sense of it; and so have, in some measure, done the first thing which was observed to be necessary thereunto. But this will avail us nothing except we do, in the second place, stedfastly resolve against such sins for the time to come; which if we do not, our humiliation cannot be real and hearty: for no man can be said truly to be humbled for *any sin*, if he continues
either

either in the practice or liking of it ; and it is not he that *only* confesseth, but who confesseth and so forsaketh sin, as to *hate it cordially*, shall have mercy. Hence it is that the church hath not only prescribed us a form of sound words, wherewith to approach the throne of the King of kings, and implore his mercy in the pardon of this sin, but hath likewise appointed such a portion of God's blessed word, for the epistle this day, wherein we are expressly enjoined, both to avoid such sins as this was, and to perform, for conscience sake, the contrary duties ; and in order to the constant discharge of which, you must avoid all those means whereby the devil tempteth men to rebellion : especially beware of separation from the episcopal church, which is the common road to resistance against God's vicegerent in temporal concerns, as we have found by the woful experience of many years. The most hurtful conspiracies and rebellions, which this nation hath been infested with for
a century

a century past, have been carried on by various sects of Protestant Dissenters, who have *first*, by their damnable schism, cut themselves off from Christ's mystical body the church: and, indeed, none can be truly loyal subjects, who do not embrace the doctrines of obedience and non-resistance, which our church teacheth, upon the sure warrant of the holy Scriptures. This our most gracious sovereign was fully sensible of, and he chose rather to part with his earthly crown, than consent to the destruction of such a church, on whose well-being he knew that the salvation of his subjects depended; and therefore he died a real, a royal, martyr in the defence of it. It is his martyrdom which we this day commemorate, and have now been considering how to prevent the vengeance which is due to the whole nation for it: for which purpose I have shewn, as was proposed, 1st, That we ought to be truly humbled under the sense of it;

it ; and, 2dly, That we should be stedfastly resolved against such sins, and against all those sins which accompanied it, for the time to come ; so as to practise, in an holy and acceptable manner, the contrary duties :—which, that you may all do, God of his infinite mercy grant, &c.

SERMON

it is and, why. Then we should be
thoroughly satisfied against these things, and
against all those things which are
not for the time to come, so as to
be able to be holy and acceptable in
the country of the living, which is
not any other than the living country.

SERMON XI.

Preached at the metropolitical church, Canterbury, 1771; at St. Dunstan's, at St. Paul's, at St. Andrew's, at St. George's, in the city of Canterbury*; and at St. Lawrence's, in the Isle of Thanet.

JOHN v. 39.

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

PERHAPS this command is more generally disregarded, than any other injunction of our divine Redeemer; and, of the few who

* The extreme amiability of the Author of these Sermons, cannot be more strongly or properly pointed out than in this place. This sermon, and various others which will not be printed, are noted as having been preached at variety of the sixteen parish churches in the city of Canterbury: if the expression may be permitted, Dr. Berkeley set the fashion of the prebendaries assisting the minor canons and city clergy; as the late worthy Mrs. H. Gostling, of witty memory,

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who appear attentive to the precept, yet how languid is their application to the interest—very soon after Dr. B. went to reside at Canterbury, on hearing of his frequently not only preaching, but doing the whole of the duty at some city church, exclaimed, “ Well, well, in a little time, I suppose, the *minor canons* (her famed father one of them) will *snuff the moon*, if they have prebendaries for *curates*. On being asked for explanation, she replied, “ Why here is Dr. B. doing duty for them, and the city clergy almost every Sunday.” The inquirer asked, “ Where was the wonder of one clergyman assisting another? and that Dr. B. was *ever ready* to do it for *any* of his brethren, as they supposed that the other prebendaries were.” Mrs. G. replied, “ No, no, I was born here *many years ago*, and I never heard of any *any such doings before*.” The example, however, was followed by many of his brother prebendaries; the late amiable Dr. Tatton, the very worthy Dr. Dering, the polite Dr. Benson, and the learned Dr. Palmer. Dr. B. received a very grateful return for his services to the worthy aged father of Cyprian Bunce, Esq. (from the last named gentleman), relating to some Irish law matters of Dr. B.’s, who most gratefully and politely said, on offering his very wise advice to Dr. B. “ Sir, your wonderfully amiable condescension, in so frequently assisting my father, and taking the care of his church when he used to go to bathe in the sea, make me feel it a duty to offer you my advice on this matter.” Dr. B. felt much obliged, and profited by adhering to the polite mayor’s advice: Mr. Bunce was then mayor of Canterbury.

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ing study? of those who search the Scriptures, how few do it with right disposition of mind? how few are actuated by this motive, because that volume testifies of Jesus? That we may search the oracles of God with the better success, let us begin by consulting the Old Testament, containing the *only* scriptures to which Jesus refers in the text: there we shall find the wonderful scheme of man's redemption to be the *chief* subject of all the writings of the divine Spirit; there we shall find abundant information on the four following points: 1st, On the absolute and essential divinity of Jesus. 2dly, Concerning that general expectation of God's taking on him man's nature, which was entertained by all worshippers of Jehovah. 3dly, Concerning the intention of God's becoming manifest in the flesh. Lastly, holy Scripture will shew us the manner in which the message of peace, contained in the gospel, does uniformly affect all real Christians. The absolute and essential divinity of Jesus, is the foundation of all a

Christian's hopes ; built on this *rock* alone, our faith can remain unshaken amid the storms of infidelity. That those storms were to be directed against the doctrine of Christ's essential Godhead, St. Paul plainly foresaw : nor is his remarkable caution on this subject, at all less wanted by us Britons, than it was by those Colossians who first received it. *Beware* (said this great instrument of the world's conversion) *beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ ; for in him dwelleth all the fullness of the Godhead bodily.*

We are then, *first*, to inquire what those Scriptures of the Old Testament, to which Jesus refers in the text, teach concerning HIS absolute essential divinity. Now that our Saviour Christ is *very God*, appears from the names and titles by which he is described in the Old Testament ; names and titles conferred by a Spirit who could not err ; conferred also fully to express
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the nature of our Redeemer. It is my intention to confine myself to two of those names or titles; [a sort of evidence the rather to be insisted on, because of the gross ignorance of some well-meaning persons, who are ready to yield to our adversaries, that those very scriptures of the Old Testament, from which Jesus calls for testimony in his favour, do not prove him to be God. Superficial defenders, or rather undesigning betrayers of Christ, who understand not what they say, nor whereof they affirm; and who do therefore greatly err, *because* they know not the sacred Scriptures, neither the power of God.]

In the present disquisition, our first attention is claimed by the august and tremendous name, JEHOVAH; the incommunicable name this of the deity, nor has it ever in sacred Scripture been applied to any, the most exalted of created beings. Jehovah signifies HIM, who has *being* absolutely or independently in himself, and who gives being to all things that exist. This incommunicable name of God, points

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out him who was, from *everlasting, without beginning*, and will be to everlasting *without end*; the fountain of power and perfection in himself; the source of *both* to all subordinate possessors of them. Jesus Christ is called by this august name in various passages of the Old Testament: Isaiah applies it to him, in an express prophecy of his incarnation and its blessed effects; “And it shall be said in that day,” saith the great evangelist of the Jewish church, “Lo, this is our God; we have waited for him, and he will save us: this is the Lord (in the original) Jehovah, we have waited for him, we will be glad and rejoice in his salvation.” And again Isaiah says, “Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called WONDERFUL, COUNSELLOR, the *mighty* God, the everlasting Father, the Prince of Peace.” Jeremiah, speaking of this same merciful Redeemer, has determined this “to be his name, whereby he shall be called, *Jehovah our righteousness*.”

Jesus

Jesus is mentioned by this title in almost every page of the prophets, and since *this* is his name, he is unquestionably God: he has not, as some solemn triflers affirm, a *secondary* and a *derived*, but an absolute and essential, divinity. As Christ's being styled *Jehovah*, proves him to be a person in the Godhead or holy Trinity, so there is a word, not unfrequently joined to it in the old text, that seems to point out which person he is. In our English version this compound denomination of the Messiah is translated "the glory of the Lord;" a stricter translation would render it, "the glory *Jehovah*:" *glory* being the *splendour of light*, the meaning of those words, "glory *Jehovah*," appears to be, "that person in the Trinity who is represented by the sacred penmen under the emblem of light." HE whose rising, David said, should be as *the light of the morning*. HE whom Malachi styles "the sun of righteousness." HE who gave the law on Sinai; for Moses relates, "That the glory of the Lord abode on Mount Sinai; and he (that

is, the Glory of the Lord) called unto Moses out of the midst of the cloud." The Redeemer then is truly and properly God [because the holy Scriptures style him Jehovah], and he is also the Messiah or Christ [because he appeared in our nature]; whence it fairly follows, that *Christ is God*, perfect God as well as perfect man. As the *glory Jehovah* himself did descend from the highest heavens, and dwelt in a temple not made with hands, even the body of the man Christ Jesus, it is plain in whom we should trust for salvation : O trust ye then in the Lord for ever, for in the Lord Jehovah is everlasting strength—Jehovah is our strength and our song ; he also is become our salvation. Where is then the proud boaster of this world, who undertakes to demonstrate that the express declarations of God, in sacred Scripture, are absurd and impossible ?

However *unphilosophical* the doctrines of the Godhead of Christ, or of the Trinity of persons in God, may appear to short-sighted man, the truly rational procedure
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(with regard to those and all other articles of revealed religion), is to ascribe the difficulty which may occur on such subjects *to our own ignorance, to our own very limited abilities and views.* As to persons who boldly reject what God reveals, let them attend betimes to this denunciation, "*Thou shalt be brought down to hell, to the sides of the pit. Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and worms cover thee.*" What will be the condition of such unhappy men, when their earthly pride shall be laid low, it is not our business to determine. May they, in their extreme necessity, find mercy at the hands of that God who (let sceptics imagine what they please) was, in Christ, reconciling the world unto himself.

To his mercy let us leave them, and proceed to a much more agreeable speculation; namely, that general expectation of God's taking on him man's nature, which was entertained by all worshippers of Jehovah or the only true God.

2dly, As to the Jews, at the time of our Saviour's birth, they did not then generally expect the true Messiah Immanuel, God manifest in the flesh—for when he came, they crucified him. The Jewish nation had set up in their hearts another Messiah, an idol, a creature of their own framing; the expectation, therefore, of the apostate Jews, at the time of our Lord's taking the manhood into God, is not to our purpose, they waited not with Isaiah, for Jehovah their Redeemer: the questions are, what they all should have expected? and what foundation there was for such expectation? To the first question, the Scriptures already adduced prove, that they *ought* to have expected Jehovah incarnate, and not have given his glory to another: the last question, relating to the grounds of such expectation, demands particular attention. The expectation amongst God's faithful people of a Redeemer from the bondage of sin *here*, and its vengeance *hereafter*; this expectation was a sure and certain hope, raised on a lively faith in
 God's

God's precious promises to the first fathers of mankind, whom he commanded to make those promises known to their children; that the generations to come might know them, even the children which should be born, who should declare them to their children; that they might set their hope in God, not forgetting his works, but keeping his commandments. To trace this briefly from the beginning, upon the divine declaration, that the seed of the woman should bruise the serpent's head, our first father received the comfort of the gospel of Christ; this faith and hope in the promised Saviour, descended in the generations of the sons of Adam. Righteous Abel did not long delay to testify his expectation of Calvary's atoning sacrifice, by slaying a lamb—the instituted emblem thereof. Concerning Enoch it is recorded, that "he walked with God;" this he could not do, but through HIM who is the way, the only way, to God. *No man, says Christ, cometh to the Father but by me:* by faith in Christ, therefore, Enoch was

was translated, that he should not see death. When the dreadful judgment of the flood was about to destroy the human race, "Noah found grace in the eyes of the Lord." But Isaiah, xlii. 21, teaches, that when the Lord is *well pleased* with any man, it is for *his*, that is, Christ's righteousness' sake. St. Peter witnesseth Noah to have been a preacher of that righteousness; and St. Paul declares, that "by building the ark, he condemned the world, and became heir of the righteousness which is by faith."

Some time after the flood, *all* flesh had again corrupted their ways before God, except the family of Terah; whose son Abraham was called forth from his idolatrous connexions, and, in reward for his faith in the divine promises concerning the Messiah, was favoured with a manifestation of him in the flesh, in the person of Melchizedeck, who met him returning victorious, and as a priest of the Most High God, brought him forth bread and wine, the symbols of that sacred body and blood,

blood, in the fulness of time, to be broken and shed as a satisfaction for the sins of the world. "Your father Abraham," said Christ to the Jews, John viii. 56, "*rejoiced to see my day; he saw it and was glad.*"

The care which Abraham would naturally have taken to instruct his children in the knowledge of God, in Christ, rescuing a lost world from endless misery, leaves no room to doubt of its being transmitted to Isaac—*heir together with him of the same promise*: or if we want positive evidence on this point, the author of the Epistle to the Hebrews affords it, when he assures us it was by faith, that is, belief in God and his promises, that Isaac blessed Jacob and Esau concerning things to come, or the things of the Messiah, his church, and kingdom, in the last days. These were the interesting topicks into which the patriarchs desired to look, and on which the prophets searched diligently, who prophesied of the grace that should come; searching what, or what manner of
time

time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. In like manner Moses records holy Jacob's conduct on his death-bed, when he called unto his sons and said, "Gather yourselves together, that I may tell you what shall befall you in the last days;" when in the midst of his benediction, the good old man, rapt into ecstasy by the glorious scene opened to the eye of his faith by the spirit of prophecy, breaks out into transport, "I have waited for thy salvation, O Lord!"

By the same faith in Christ, as the author of the Epistle to the Hebrews asserts, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandments concerning his bones: these he ordered to be carried up to rest in Canaan, in hopes of a joyful resurrection. As to the faith of Moses, we cannot entertain any doubt at all; the sacred Scriptures have represented him expressly as "esteeming the approach of Christ to be greater riches

riches than the treasures of Egypt." The law given by him (you all know) was a schoolmaster to bring unto Christ those who were under it: as to its ceremonial part, as long as that was duly observed, so long did the observers testify their faith in the promised Messiah; and when they revolted from *those rites*, they revolted from *him*, whose spiritual worship was by them prefigured; in a word, they renounced that reliance on Christ, without which there is no hope of salvation, and became infidels or idolaters: they either entirely disbelieved God's revelations, or else applied them to wrong objects.

We have now considered the *reasons* of a general expectation among the faithful, of a person in Jehovah, or the holy Trinity, taking man's nature upon him. We have traced out the progress of this expectation, the *manner by which, and the persons* amongst whom it was preserved, from the fall of Adam to the delivery of the law by Moses. After the promulgation of the Mosaic law, and the establishment of the
 Israelites

Israelites in the promised land, God was pleased, from time to time, to send his holy prophets amongst them, to instruct them in *the spirit* of that law, whose letter killeth : this being the employment of the prophets, their writings are consequently full of the *Messiah*, and the glories of his kingdom to be established in the hearts of men. When temporal rewards or punishments are promised or threatened, there spiritual goods and evils are also at the same time intended. The book of Psalms is prophetic throughout, and its principal subject is Jesus Christ, his actions, his sufferings. The book of Proverbs treats chiefly of Christ, the wisdom of God, and the power of God. Job is not only an example to us of Christian *patience in tribulation*, but his history is likewise for *instruction in righteousness*; teaching us to make Jehovah only the rock of our salvation; not by any means trusting ourselves on the quicksands of a sinner's merits, which would assuredly give way, and plunge us into the bottomless pit.

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The aim of Ecclesiastes is, to point out the uncertain state of every thing in this vain transitory world, and from thence to encourage us to lay hold “on the hope that is set before us; which we have as an anchor of the soul, both sure and stedfast, which stayeth not in the outer court of this world, but entereth into that within the vail, in the *glorious heavens*.”

The time would fail me if I was to quote those several prophecies of Messiah’s coming, which, in a glorious profusion, enrich the pages of the Old Testament; suffice it, that we see, *in general*, the expectation of a divine Redeemer entertained by the faithful: that this expectation was at first raised by the express *revelation* of God; that to cherish it in the hearts of believers, was the main end of every subsequent revelation from heaven. It is indeed *but too true*, that the vineyard of God, after the highest culture, did yet *bring forth wild grapes*; the Jews, in general, having apostatized from Jehovah and his word, received him not when he became mani-

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fest in human flesh; yet some, even then, there were, who “waited for *the consolation of Israel*:” Simeon and Anna stand recorded as illustrious examples of adherence to the only religion calculated for fallen man; and one of them is said, by the inspired historian, “to have spoken of the birth of Christ to all them that looked for redemption in Jerusalem.”

Thus was *faith* in the divine promises concerning Jesus (under various *dispensations*) the sole true religion after Adam’s transgression: the *eyes of all* the faithful looked unto Jehovah, waiting for the time of his incarnation. That, in so doing, they acted wisely, will abundantly appear, if we consider, in the third place, the *design of God’s becoming manifest in our nature*: for this very cause was God manifest in the flesh, *to destroy the works of the devil; to seek and to save that which was lost*; to make admission into heaven possible for the whole race of Adam. It is easy, would to God it was not as common as it is easy, to harangue on the brilliancy of the supposed

posed light of nature. In answer to the numerous, and often well-meaning, declaimers on this head, be it remembered, that (except the well-known German wild boy Peter, and a very few similar instances) hardly any descendants of Noah can be supposed to have escaped all notices of traditional revelation; and yet, notwithstanding such almost unavoidable advantages derived from oral revelation, many admired sages of heathen antiquity contrived, for the entertainment of *virtuous* souls, a heaven whose joys were sensual. Nor did the wisest communities of the Gentile world scruple to erect altars to gods made of wood and stone, or to pay divine honours to those who (whilst permitted to scourge mankind) had been the most eminent monsters of lust and cruelty. That all the disagreeing doctrines of heathen philosophy, on moral and religious subjects, could not be the dictates of one and the same right reason, the voice of that truth, to which all its professors alike pretended, we may be as certain, as that the same

right line cannot flow *in different directions.*

Much need not be said to prove it natural for such instructors and such disciples to deride a system of doctrine founded on a *fallen state of man's nature*, unthought of or forgotten by them.

The absolute necessity of God's grace to *lighten our darknesses*, should be largely, constantly, and faithfully insisted on by all who pretend to be ministers of the gospel; it is so by all honest ministers of the church of England, whose articles and liturgy so plainly set forth that necessity: but since a spirit of deism has crept in among us, it has been neglected by *some* and denied by others, as devoid of decent regard to their own solemn and public promises, as of heavenly wisdom. Hence some persons have been led into dangerous mistakes on this point, whereon a devout and thinking person will, in these degenerate days, see the strongest reasons for his forming a right judgment, from an attentive search of the holy Scriptures. A man of reflection
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(but how rare is the character!) cannot, without horror, read St. Paul's description of the most civilized parts of the heathen world; nor does any newly-discovered country withhold its concurrent testimony, but by disclosing a new scene of ignorant barbarity, each gives its fresh evidence of the universal corruption of our nature: for our deliverance from which wretched estate of moral darkness, the Sun of righteousness hath arisen with healing in his wings. Our redemption from this misery is an act of free grace and undeserved mercy. The fall was consequent upon man's free criminal choice; by his transgression all intercourse between him and heaven was cut off; sinful dust and ashes could not bear to approach Jehovah, when coming in the power and majesty of his divinity: our God was by sin made to *us a consuming fire*, nor could we stand in his sight when he was angry. We wanted a mediator—one to interpose between us and our offended Maker; to pacify his wrath; to reconcile our

rebellious hearts to him; to purchase for us, and to invest us with, the graces of the holy Spirit: therefore, he who was over all, God blessed for ever! left the glory which he had with the Father "before the world was," took up his dwelling among brutes at Bethlehem, was wrapped in swaddling clothes and laid in a manger! Transgressing angels, were they not distinguished? Their punishment is unalterably decreed; *their* judgment is irreversible: *they are* awful monuments of avenging wrath, being *condemned to blackness of darkness for ever*. Most certainly, therefore, *justice* might have shewn the same inflexible severity to rebellious man; justice might have left the universal self-ruined progeny of Adam to perish in their guilt; it was then mercy (most undeserved) which distinguished our race, by providing, for as many as will receive him, the Saviour Jesus.

Lastly, we should also search those Scriptures which testify of Christ, that
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we may know how the message of peace contained in the gospel affects all his sincere followers. If God our Saviour has really *saved* us from the love and dominion of sin, we shall rejoice *in him and in his salvation*: gluttony, drunkenness, and the jests of malevolence or impurity, will then have no share in our mirth. Most assuredly no soul can be admitted into heaven who has not, in this sense, been saved by Christ; for no soul can see the Lord, unless it has first been rendered meet to enjoy that blessedness:—a blessedness this, which, though too great for human conception or human utterance, is yet, in the prophecy of Isaiah, offered to as many as shall become fit to relish it, “without money and without price.” To conclude, if we have really tasted that the Lord is gracious; if, in the first place, we do sincerely seek the kingdom and the righteousness of God our Saviour, we must necessarily *experience* the falsehood of those accounts which represent Christianity as sinking its votaries

into superstitious melancholy enthusiasts: if we are real Christians, we know assuredly, that the vanishing enjoyments of sin and sense cannot atone for the loss of *his* favour, who alone hath immortality at his disposal: if, as St. Paul speaks, we be in Christ Jesus, then we shall prefer, to all other pleasures, the smiles of God's reconciled countenance, the refreshing visits of his love, the immortal joys of his salvation.

Be glad then, and rejoice, O ye righteous; be joyful, all ye that are true of heart, you have chosen that good part which shall not be taken from you; and although you may be tried in the furnace of adversity, yet Jesus, in whom you trust, shall deliver you out of all your troubles: for at the morning of the resurrection, the ransomed of the Lord shall return from the mansions of the dead, and come to Zion, the holy mountain in the New Jerusalem, with songs and everlasting joy upon their heads; they shall obtain

tain joy and gladness, and sorrow and sighing shall flee away for ever.

Now to that God whom all Christians adore, to the blessed and undivided Trinity, Father, Son, and holy Spirit, be ascribed undivided honour, in time and through eternity.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and the love of God, and of his son Jesus Christ; and the blessing of God Almighty, Father, Son, and holy Spirit, be amongst you, and remain with you for ever.

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S E R M O N XII.

Preached at St. Mildred's, Canterbury, March 29,
1787.

ACTS vii. 34.

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and I am come down to deliver them: and now, come, I will send thee into Egypt.

It is but too true, that the greatest part of mankind, nay even of Christians, may be said *to be asleep*; and *that particular way of life*, which occupies the *mind* of each individual, coming under such description, may (not improperly) in the general be styled "*his particular dream*;" therefore it is that the sacred Scriptures thus

thus speak, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." To *that* light we are indebted for the knowledge of our origin and our destination; *by it* have we been shewn, that we are placed in this state of probation for purposes infinitely higher than the *acquirement* and *enjoyment* of its goods for the short span of threescore years and ten. The human mind, when enlightened by revelation and invigorated by the exertions of reason, plainly discerns, that a life governed by worldly interests and worldly enjoyments (wherein the eyes are closed to the most inviting objects, and the faculties drowsily inattentive to the most alarming ills, that *such* a life) differs but in *one* instance from a dream; for *when a dream is over*, nothing is lost but *fiction*s and *fancies*: whereas when the dream of a *wordly* and *indevout* life, however decent, shall have been ended *only by death*, then, alas! the opportunity of acquiring that participation of the mind that was in Christ, which alone can *fit* us for

for heaven, will be *irretrievably* lost; with respect, then, to a truth *so* universally important, surely the minds even of the commonest people ought to be diligently enlightened, and their zeal frequently excited.

In order, therefore, that we may (without any ambiguity) *know ourselves*, our *disease*, and our *deliverer*, let us attentively consider the Scripture now before us:—

“ I have seen, I have seen the affliction of my people which is in Egypt, I have heard their groaning, and am come down to deliver them; and now, come, I will send thee into Egypt.”

This verse includes as much of God's intercourse with Moses as is requisite to St. Peter's argument; it brings us to a threefold subject of the most august expectation. 1st, To the sending of Moses, with a divine commission, into Egypt: 2dly, To the *design* of God our Saviour's appearance in the bush, to his chosen servant. And, 3dly, To the contemplation of an illustrious type or figure of our Lord's

Lord's own coming into this world, to redeem the fallen race of Adam from the captivity of sin and the grave.

The subject matter of this verse divides itself into two parts—the evil, and the remedy.

The evil, according to the historical sense of the letter was, the affliction of the Hebrews in Egypt; the remedy is, the descent from heaven of the Most High God, our Redeemer, to meet Moses, and to empower *him* to act as HIS vicegerent and representative in delivering his captive people.

To these divisions of the *literal* account, do two *other* divisions in the *spiritual* interpretation exactly answer. With the affliction of the Hebrews in Egypt, agrees the wretchedness of the human soul, groaning, in this vale of tears, under a sense of its depraved condition. To the *mission* of Moses for the deliverance of Pharaoh's captives, answers the mission in the flesh of the uncreated Immanuel, who came to be the propitiation for our sins.

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Here a brief sketch of those sufferings which distinguished *Egyptian* bondage *may not* be superfluous.

The author of those singular hardships was a merciless despot, who (for the pretence of disabling the Hebrews from disturbing the public peace by uniting themselves to any foreign foes) studied, by every conceivable method, not only to embitter their lives, *but* to extirpate their nation.

Wearied by unremitting trials, the miserable objects of the tyrant's fury committed their cause, by prayer, to the tender compassion of HIM who ruleth over all; he heard their cry, and he appeared unto Moses in the wilderness, whom he sent on the gracious errand of relieving the suppliants (from a spot consecrated by the immediate appearance of a person in the godhead).

This scene of misery represents that spiritual wretchedness *whence* our divine Deliverer came to rescue us; the Father of mercies looked down from his sanctuary, that he might hear the mournings of self-ruined

ruined captives, that he might deliver the children appointed unto death.

The world which we now inhabit is a sort of intermediate state to us between Paradise, in which we received the first gracious declaration of an universal redemption, which an apostle teaches was wrought out by God, (the supreme God) being, in Christ, reconciling the world unto himself, and the *kingdom of heaven* wherein the *full blessedness* of that redemption will be *experienced* (though perhaps many of its reasons may not even *then* be completely understood) by penitent believers.

So was Egypt, you know, an intermediate place of sojourning to the Hebrews, between their *first* habitation of *Canaan*, where the promise was made to Abraham, and their *second* possession of that pleasant land, when the *appointed term* of bondage was at an end.

It may, perhaps, *be objected*, that the works of the world, the flesh, and the devil, are *not* slavish as were the labours of
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the Hebrews in Egypt ; and, that accordingly, we see numbers who appear not merely *contented*, but *delighted* with the business prescribed by the prince of the power of the air to his devoted votaries. But what is this to *our* argument ? Is the ocean really a meadow, *because* to persons afflicted with a calenture, it appears a verdant plain ? Was Egypt *really* a desirable place for the Hebrews ? Affuredly not : and yet we read of *not* a few of that nation who *foolishly thought it so* ; who bitterly lamented their departure from it, and who heartily desired to return to their mortar and brick, if they might but once more partake of the flesh-pots of Egypt, instead of *feeding upon a thin diet in the wilderness*.

But the most remarkable act of Satan's tyranny over his willing slaves in the Egypt of this lower world, is signified by the cruel necessity imposed on the Hebrews, of *making brick without straw*. It having been usual for the envious accuser of the brethren, while in possession (only *not* entire) of the Gentile nations,

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to fet them about labours which they had *not* the necessary means of accomplishing. He fet them at work to *contrive systems*, without affording them any one sure principle whereon to proceed: *ever learning*, but never attaining the knowledge of the truth, their *false* wisdom detaining them from the only source of *the true*; for to desire a man to make discoveries concerning the things of God, without the light of revelation, is as unreasonable as to require an accurate account of the surrounding objects in the profoundest darkness. Yet such was the task prescribed to the pagan philosophers, who, in quest of the *subtle of human invention*, wandered, some into Syria, others into the west, to collect the *guesses* of Druids in Gaul and Britain, but *most* of all rambled into Egypt, the *real*, as well as the *figurative*, scene of this unprofitable employment; and, after all, they compiled a scheme of morality, without a *perfect* (because without a *divine*) exemplar of holiness; a religion, without the knowledge of its *proper object*, viz. the

triune

triune Jehovah, *salvation* without a saviour, and a *future state* without a resurrection of the body. As to the pagan fortitude and equanimity, which are so commonly celebrated, let us reflect, that these arose necessarily, in some sort, from the circumstances wherein the subjects of those qualities were placed. Self-command in the *sufferer* resulted from inhumanity in the spectator. He who expects *no* sympathy, will utter no complaint: but (however commonly *hardiness*, or passive courage, is confessedly the character most suited to the circumstances of a savage) we cannot affirm, that *sensibility* generally marks the members of civilized society *merely as such*, and when it is uninfluenced by the gospel's benign spirit, either directly or indirectly; for the *example* of the disciples of Jesus is not totally lost on many who yet reject his gospel. *Unaided* by such patterns, we see the government of polished Athens allowing the *exposition*, which was always, in such circumstances, the *murder*, of new-born babes.

From the *beathen*, let us now turn our eyes to the Jew, whom we shall not find, by any means, in a state of exemption from *his* share in the wretched slavery caused by the joint dominion of sin and death. The voice of the Mosaic law, according to its carnal interpretation, being, in truth, a continual repetition of this command, "Get ye to your burdens;" and to the very *same* nation was it addressed, whose fathers had been bondmen in Egypt. *Therefore*, the Apostle, when *contrasting* the law with the gospel, styles the latter "a perfect law of liberty," prefigured by *Sarah*, a free woman, while the former was truly expressed under the name of *Hagar*, a bondwoman, answering to the Jerusalem after the flesh, who was in bondage with her children.

The sum of *all* is this—Jews and Gentiles were both in a miserable servitude, aptly represented by Egyptian bondage; the Jew under a law, which (to those who looked only to the letter) was no better than a ministration of death; the
Gentile

Gentile under the dominion of a lapsed condition, sitting in darkness and in the shadow of death. *Thus* was our whole race circumstanced, when divine philanthropy redressed our grievances in the way ordained, on the foresight of this pitiable scene, by Father, Son, and Holy Ghost, before the creation of the world.

As it had been proposed to Moses that he should go into Egypt, as heaven's minister, to redeem the Hebrews from temporal misery; so was it proposed to God the Son, that he should (in consequence of the covenant of grace, ratified between the persons of the blessed Trinity) by miraculous conception, become the son of man, and redeem us from sin and from the power of the grave. To this proposal Immanuel replied (without any of the backwardness of Moses his type) "Lo! I COME, as in the volume of the book it is written of me, to do *thy* will, O God:" I am content to do it, yea, thy law is within my heart.

Thus until *God's* will becomes *our* will, until we love his law, *from which* yet we know it to be impossible to derive justification at his bar; until, in a word, the *love of God* be the *ruling* principle in our souls, and *the glory of God* the point aimed at, in the discharge of every duty, religious, moral, and social; until the idol *self* be pulled down, and our Creator be restored to his just sovereignty over us his creatures, *our duties* can have in them no manner of *goodness*. Agreeably to the scriptural doctrine of the 13th article of the church of England, which teaches, that “works done before the grace of Christ, and the inspiration of his Spirit, are *not* pleasing to God; forasmuch as they spring not of faith in Jesus Christ:” and in the homily for Whitsunday, the wisdom of the church is thus expressed—“it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts; and the works of the Spirit, the fruits of faith, they proceed only from the Holy Ghost;

Ghost; who is the one only worker of our sanctification, and maketh us new men in Christ Jesus." In his *blest* name, then, let us incessantly pray, that the mind which was *in him* may gradually be implanted in us also (in this most necessary work, he who does not gain ground assuredly loses it); but if we go on from grace to grace, from strength to strength, at our Lord's second and glorious advent we shall be found qualified to *enter*, (because qualified to *enjoy*), that heavenly inheritance, which having purchased for us by his obedience unto death, the Captain of our salvation freely offers to every penitent believer in him, without money and without price.—To conclude. Surely then one great cause of our being so little thankful, as the best of us are, to Jesus Christ, must be our want of reflection upon his graces, and blessings, and mercies, every moment poured down upon us: I do not say it is the *only* one; original depravity is not by any thing so fully proved, as by our natural want of *gratitude to God*,
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and by our indisposition even to endeavour to become grateful to a benefactor, who giveth and forgiveth, and upbraideth not; *from whom* we receive undeserved favours every moment, but *how few* moments do we spend in acknowledging them! How cool are the affections of those who best know the abundant goodness of God, their Creator and Redeemer! how frozen are the hearts of the multitude, in every age, and in every church, and in every country, towards the Lord, of whom cometh our salvation!

Frequent and humble study of the oracles of God—frequent and humble waiting upon HIM in his house of prayer—the revival of family worship where it has not been used—and a devout attention to the discharge of it *where it has*—and lastly, a constant attendance at the Lord's table, for the obtaining of fresh, absolutely necessary supplies of grace, through the means instituted by our dying Lord; *these* are the best directions that *can* be given to those who (sick of the bondage of the
Egypt

Egypt of this world) do, in good earnest, pant after a deliverance from the burden of sin, and after an increasing faith in our Saviour, who, of God, is made unto us wisdom and righteousness, sanctification and redemption.

May *we*, O Lord, be all included in the number of those sincere and successful candidates for a blissful immortality, to the honour of the Father, and to the glory of the eternal Spirit, three Persons in one Jehovah, whom the church militant *now worships*, and whom the church triumphant praises for ever and ever, Amen.

SERMON

SERMON XIII.

MATT. xi. 28.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

THIS gracious invitation is freely given by HIM whose will is fate, whose word is the basis of universal nature. *Come unto me*, who am the great God of eternity, who came down from heaven to save you from the love and practice of sin in this world, and from its never-ending punishment in the next. *Come unto me*, for I alone am the giver of happiness; be wise, and know, in this day of trial, the things which make for your everlasting peace, before they are hidden for ever from your eyes! In order to your acceptance of this invitation, it is necessary that the holy Spirit

Spirit of God should open your hearts to receive the Saviour into them, by faith; pray earnestly for that preventing predisposing grace of God, whereby ye may be enabled to come unto him, who solicits you to receive pardon, and peace, and holiness at his hands. It is also necessary that you should understand rightly the phrase of the text, where *come unto me* means the same as *believe on me*. To go unto Jesus, then, is truly to believe in him, to accept him as thy wisdom, thy justifying righteousness, the source, the only source of your sanctification, and as your plenteous redemption.

Here it may be asked, How are we to come unto Christ? The answer is obvious—just as you are, defiled with your sins, oppressed with their consequent miseries! Come, each one, crying, with trembling earnestness, Save, Lord, or I perish! God be merciful to me a sinner! and the compassionate Jesus will hear thy cry, and apply, by his spirit, to your conscience,
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those gracious words which he uttered on earth, to persons in like circumstances with yourselves, “Thy sins are forgiven thee, go in peace: behold! I am thy salvation.” And, in such degrees as shall be most conducive to your spiritual welfare, you shall, in this case, if you diligently seek it, feel the Spirit of God; as saith an apostle, bearing witness with your spirit to the truth of your adoption. The persons to whom the invitation in the text is addressed, are not the self-righteous, are not the spiritually proud empty hypocrites, “who know not the plague of their own hearts;” who trusting in the form of religion, do cruelly, disdainfully, and despitefully speak against the righteous; the proud, whom God resisteth; the covetous, whom God abhorreth; the envious, the unchaste, the intemperate, the unthankful, who are thus spiritually diseased without knowing it: they for the present feeling nothing of the burden of sin on their benumbed consciences, are not included in this invitation, but only those who feel
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their lost undone state, by nature and practice : these are invited, because being oppressed with evil, being desperately diseased, they will accept offered ease and health. Think not, then, any of you who are thus circumstanced, think not, I pray you, that Christ does not love you, because you are thus distressed in spirit : time was when all the spirits of justified men, now out of the reach of Satan, suffered more or less of your present affliction ; time was when they tasted of that sorrow which worketh repentance unto salvation. Be of good cheer ; if you have, in good earnest, been stirred up to seek for an interest in Christ's merits, and if you continue to wait patiently upon the Lord, the storm which now harasses and affrights your soul shall abate ; the clouds of distrust shall be dissipated ; the Sun, the Sun of righteousness shall arise, with healing in his wings ; Jesus, whom ye seek, shall soon appear, he shall deliver you out of all your distresses, and ye shall find rest, rest inviolable to your humbled, purified souls.

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A rest this, which comprehends the whole of our salvation ; implying deliverance from *all* evil, and possession of *all* good, rest in the present world, rest between the hour of death and the general resurrection ; lastly, rest of soul and body throughout the countless ages of eternity.

Of these in their order.—As to the first. The rest which Christ gives to all true Christians in this life, is very wonderful and highly desirable : but then, observe, it is such a rest as is both got and kept “ by war !” for the God of all comfort, who, in the text, offers to some rest elsewhere, foretells to the very same persons, all those hardships and sufferings which they must needs undergo in this short state of trial ; exhorting them to watch and pray always, lest they should “ enter into temptation.” It is as evident from experience, as from sacred Scripture, that the rest here spoken of (relative to the world) does not mean an exemption from temptation, from persecution, from pain of body, from poverty, and afflictions of various kinds ; if it did

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mean any such exemption, then could it not with truth be said, that “through much tribulation,” we must enter into the kingdom of God. Neither does the rest imply a cessation from the labour of love, a relaxation of our utmost diligence to advance the glory of Christ, by promoting holiness, first, in ourselves, next, in those whom we can properly influence. The rest which remains in this world for the people of God, is experienced by all of them, though in different degrees, according to the degrees or measures of faith given unto them from above: some real converts having more faith, and some less, it follows, necessarily, that some will find the way to the new Jerusalem to be rougher than others do. Some persons endure the severest conflicts in the *beginning* of the Christian life, but, with the generality, I apprehend this *not* to be the case: several, and probably the far greater number, experience a continued warfare in one instance or another, from their first setting out, until they are called to appear before

before God ; however, let no Zion mourners be terrified on account of the hardships which occur in the way of duty, for he who has all power in heaven and on earth, will be ever present with you, to uphold and comfort, to direct, to strengthen and finally to deliver you. In the midst of outward troubles, Jesus will give you that degree of inward rest which is really best suited to your case ; but, beyond the grave, he whom you now seek will make you *negatively* happy, in the absence of all evil : he will make you *positively* happy, by the possession of those spiritual blessings, after which you now pant on earth : this same blessed Saviour will also make you eternally and *expectatively* happy—happy in the expectation of the redemption of their bodies from the power of the grave. Are we then to wonder that St. Paul longed to be dissolved, and to be with Christ ? Nor do the spirits of the righteous long for the resurrection only on their own account, but that their fellow-members of the Lord's mystical body may be thus completely

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bleſſed ; and that ſin and Satan finally ſubdued, God the Son may be *glorified* in the full ſalvation of his real followers ; and his forbearance and juſtice vindicated in the eternal condemnation of the wicked.

Let each of us then carefully examine himſelf, 1ſt, Whether we have ever felt the burden of ſin ? whether we have been heavy laden therewith ? and 2dly, Whether a ſenſe of our guilt and miſery has really ſent us to Chriſt, as ſelf-ruined, helpleſs offenders, pleading not our own righteouſneſs, but our own wretchedneſs and *his* righteouſneſs ; deſiring, earneſtly deſiring, to be clothed with the true wedding garment of the goſpel, the garments of ſalvation, the ſpotleſs robes of a Redeemer's obedience : which divine, juſtifying righteouſneſs is not, cannot be really imputed unto any in whom it doth not bring forth an univerſal hatred of ſin, an unfeigned ſelf-condemnation, and eager deſires after inherent holineſs. Moſt aſſuredly wherever the Saviour's righteouſneſs is ſought for, in the firſt place, as it ought,

ought, there somewhat else besides the *form* (of religion), even the power, will be found. If you find any one besetting sin enthroned, if you find that you disgrace your Christian profession, by habitually living in slavery to any one evil temper, I say *habitually*; if old things are not done away, if you value the esteem of your fellow-sinners, before the favour of the great Judge; there is no room to doubt that your religion is an useless, empty form, a Christianity consistent with the habitual renunciation of those tempers that were in Christ: defer not, therefore, no not for an hour, to beg of God grace heartily to close with the offers gratefully to accept the invitation of the text; then shall you receive pardon, not of small sins only (if, indeed, any can properly be so called), but pardon of the most *aggravated*, the most *horrid*, the most *enormous*; be they flaming as scarlet, be they foul as the dunghill, be they black as hell itself, yet shall they be as the spotless wool; they shall be as though they had

never been. Thus shall you receive pardon, not of a few, but of all sins, be they numerous as the stars of heaven, or as the sands on the sea shore; the blood of Jesus Christ cleanseth from them *all*: thus shall you also obtain victory over death, and admittance into eternal life. For thus saith the apostle, “ Seeing, therefore, the children were partakers of flesh and blood, he also partook of the same; that by undergoing death, he might destroy him who had the power of death (that is, the devil), and deliver those, who through fear of death, were, all their lifetime, subject to bondage.” And thus saith the venerable elder concerning the glorified saints in light, “ These are they who came out of great tribulation, and they have washed their robes, and made them white in the blood of the Lamb; therefore they are before the throne.” However unworthy, then, in yourselves, yet if you are but enabled by grace to accept the Saviour’s invitation, ye shall partake of all the blessings of the new covenant,

nant, ye shall be washed in atoning blood, styled, by the prophet, “ the blood of the covenant,” by an apostle, “ the blood of the everlasting covenant :” but if mercies and privileges prove ineffectual, may not the consideration of these great truths well be expected to affright those who despise offered grace and pardon? What can speak such terror to the children of disobedience, as “ the bitter sufferings and accursed death of Jesus ?” All the rhetorical aggravations of sin, all the severity of vengeance, executed upon rebellious angels, or wicked men—all, all are *weak*, and *inexpressive*, compared with the *dreadful* emphasis of this great transaction. For, if the Lord Almighty spared not his *own* Son, when guilt was (not found *in*, but) outwardly imputed to him, how much less shall he spare *incorrigible offenders*, who go on in the paths of drunkenness, uncleanness, lasciviousness, envyings, backbitings, lying and stealing, sabbath breaking, and the like? If by repentance, we are to understand an ingenuous sorrow for our

transgressions, what so likely to break a stony heart as these doleful effects of sin? Whose indignation does not rise against the infamous traitor Judas, who betrayed his Lord? How then ought we to lament, and grieve, and mourn, when conscience witnesseth, that “our sins were the chief actors in that horrid scene?” that we, even we, the most orderly and decent of *us* here present, by our manifold crimes, were the betrayers and murderers of the Prince of Life! And if, 2ndly, by repentance we are to understand a thorough renouncing of all inward and outward sin, no motive is so powerful to wean the affections from every *abominable idol*, and turn your feet from every *evil way*, as an attentive consideration of our Redeemer’s death. With this agrees the apostle’s reasoning—He (Christ) bare our sins in his own body on the tree; not that we might be emboldened to *repeat them*, but inclined and enabled to *forsake them*: that, charmed with such unutterable mercy, we might relinquish each one his
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darling sin, and, being “dead unto sin, might live unto righteousness.”

And now, O Lord God Almighty, who wast, and art, and art to come! who, of thine infinite goodness, hast promised rest to all weary, heavy-laden sinners, who apply to thee for refreshment, do thou, we beseech thee, grant unto us vile offenders, to experience the fulfilling of this thy precious promise in our sin-sick souls, as well in the present, as in the future life; that being truly happy in thee, we may rejoice with thy blessed saints, and glorious angels, to all eternity.

Now to God the Father, Son, and Holy Ghost, &c.

SERMON XIV.

ISAIAH xlv. 22.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

THIS same evangelical prophet, from whence the text is taken, treating elsewhere of our Almighty Redeemer Jesus Christ, who speaks therein, declares, that unto us, believers in Christ, “ a child is born, that unto us a son is given, and the government shall be upon his shoulder; and that his name shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE.” But notwithstanding the incomparable dignity of this Saviour, notwithstanding the infinitely merciful design whereon he condescended to become man, yet

yet great reason does a thoughtless world give his ambassadors to complain, and say, Who hath believed our report? and to whom is the arm, the redeeming, protecting arm of neglected omnipotence revealed? for Immanuel hath no form or comeliness in the eyes of unconverted, unconvinced sinners. When in our natural state we *see him*, there is no beauty which we can discern or desire; he whom the heaven of heavens cannot contain, he by whom the world itself was spoken into being, when he came unto his *own*, when he came to redeem them from dark hopeless barbarism in this life, and from never ending misery in another, was despised and rejected by the self-ruined objects of his pity: for us rebels did the Creator of the universe assume the character of a *man of sorrows*; for us rebels was the Source of joy acquainted with grief; and, in return for all this, we *hide*, as it were, our faces from him; nay, some of us grudge to consecrate to his peculiar honour the Sunday, set apart as it is, by divine appointment,

ment, for the great business of preparing our souls for the eternal sabbath in heaven, and gloriously distinguished as it is by the resurrection of him who thus addresseth you in the prophecy of Isaiah, “ There is no God else beside me, a just God, and a Saviour; there is none beside me: look unto me, and be ye saved, all the ends of the earth.”

Our Lord and Saviour Jesus Christ, you hear, graciously inviteth his redeemed ones, that is, the whole human race, although scattered into the utmost corners of the world; although apparently forgotten in their dispersion, let them but look to Jesus by faith and prayer, look through and above second causes, and they shall be saved. When *he* was lifted up from the earth, as was the brazen serpent his type, he was to draw the eyes of *all* the sons of Adam unto him; they are *all* invited to look unto the glorious antitype, as the Israelites, who were stung, did to the brazen serpent; and so strong is the eagle eye of true faith, that, by divine grace, it will reach

reach the Saviour from the uttermost parts of the earth : FOR HE (CHRIST) IS GOD, and there is none else ; there is no God, except the holy and undivided Trinity, the whole fulness whereof dwelt (as speaks the Apostle) bodily in Christ Jesus.

But it will by no means suffice, that you hear these glorious doctrines of the gospel with your *outward ears*—it is not enough that your ministers assure you, on the warrant of sacred Scripture, that you must be born again of the Spirit of God, and be made new creatures in Christ Jesus, before you go hence, on pain of being shut out of the kingdom of God ; as our adored Redeemer himself tells us, in his conversation with Nicodemus, “ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.* ” It will not suffice that we admonish you, that all your seeming good actions will be rejected by God, except they spring from a stedfast reliance on the blood and righteousness of Christ ; and, without a saving

* John iii. 5.

change being wrought in your hearts by the Spirit of God. It is not enough that ye know and assent to these important doctrines, ye must also experience the truth of them in your own souls, or else you have no saving interest in the Saviour Jesus. Christ, you see then, may be revealed to you in the bible, and that blessed book may be believed by you, as any ancient history is believed, without your being Christians indeed : natural men *may* and *do* think of Christ, but then they *think* amiss, because their thoughts are not spiritualized by a supernatural (I do not say a miraculous) change of their minds ; they do not look with the eye of saving faith on him whom they have pierced by their sins, because their understandings have not been enlightened by the practical, heartfelt knowledge of Jehovah reconciled to them. Great reason have we all to beg for an increase of that faith which is the evidence of things not seen ; without *some* degree of this divine purifying gift of God, it is as impossible for

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us to form a right judgment of Christ and Christian salvation, as it is for a man blind from the womb, to be smitten with the beauty of colours: "The natural man," saith God, by the pen of St. Paul, "receiveth not the things of the Spirit of God; they are foolishness to him: neither can he know them, for they are *spiritually discerned*." This spiritual discernment can no man have until he be translated (out of a darkness far worse than Egyptian) into *some degree* of God's marvellous light, until the God who commanded light to shine out of darkness, shines into his heart. Divine commands and Christian salvation extend not only to the *outward*, but also to the *inward*, man of the heart; and it is peculiar to those commands, and to that redemption so to do. If any earthly legislator should prohibit treasonable thoughts against his crown and dignity, he might be esteemed rival in folly to that iniquitous tyrant (Caligula) who forbid the air to let rain descend while his sports lasted, at the same time that a clap of
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thunder made him afraid to look abroad : but that heavenly sovereign who claims *our* allegiance, who solicits *us* to accept of pardoning, sanctifying grace, is emphatically styled, a *Searcher of the heart* ; we are not then to suppose, that our inmost *thoughts concerning him*, and the *salvation which he offers*, are free from his controul and inspection ; he who is hereafter to judge, is *now* the *witness* of our secrets, to him *thoughts* are full as visible as *actions*. The word of God, the essential, eternal word, which, tabernacled among men, is quick and powerful, is a discernor of the thoughts and intents of the heart, he knows our thoughts afar off ; hence it is that whosoever cherisheth an adulterous thought, he accounteth guilty of adultery—the covetous thought he esteems *idolatry*—and the malicious one, murder. Now as, whilst we continue estranged from God in our minds and affections, our thoughts of Christ must needs be unbecoming and unworthy, in order to try whether we have indeed accepted the gracious invitation

tion of the text, let us try and examine ourselves impartially by this plain rule, for as are our thoughts, so are we ourselves; yea, God's thoughts of us are according to our thoughts of that Saviour into whose name we have been baptized. If *we* think coldly and meanly of Christ, God will assuredly think no thought of mercy towards *us*; whereas if we do highly value, and sincerely love Christ, God will think mercifully of us in him, our great covenanted representative. But who can suppose that *they* either value or love Christ in any degree, who scruple to withdraw, for one day in the week, from their worldly cares, that they may therein enter into themselves, and look with the eye of penitent, obedient, grateful, faith on him whom they *have so often pierced*. Now, if our hearts condemn us in this matter, God is greater than our hearts, and knoweth all things; but if our hearts condemn us not, then have we confidence towards God. To assist you in trying yourselves as to your apprehensions concerning the world's atonement,

atonement, and his gracious invitation in the text, our inquiries shall be ranged under the four following heads. 1st, Concerning the righteousness; 2dly, Concerning the person; 3dly, Concerning the anointing of Christ, and 4thly, Concerning the authority of this exalted Saviour.

And 1st, As to the *righteousness* of the Redeemer. If you hope to be justified by the deeds of the law, be it known unto you, that by the law, as speaks the Apostle to the Romans, comes *the knowledge*, not the pardon of *sin*. The law requireth *righteousness* of nature, and *righteousness* of practice; where then is your *righteousness* of thought, word, and deed, which the law demands? where is that perfect righteousness of *affection*, as well as of *action*, inward in the heart, as well as outward in the life, and perpetual in duration? Nothing *less* can satisfy that law, which pronounceth those accursed, who continue not in ALL things written therein to do them; and St. James declares, That though you keep the law wholly, except-

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ing one point, you are nevertheless guilty of all. Now, is there no point wrong in your *state*, in your *nature*, in your *hearts*, in your *thoughts*, (not to mention your *words* and *actions*?) if *there be*, then are you guilty of all; and since the violated law of God thus *condemneth*, how is it possible that it should *acquit* or *justify* you? Seeing, then, that all hopes of salvation by the law are vain, prove your ownelves as to your apprehensions of that Saviour who offers to all the ends of the earth salvation from the *power and punishment of sin*. He is styled by Jeremiah, THE LORD OUR RIGHTEOUSNESS: he it is whose righteousness magnifies the law, and makes it most honourable. We are all very apt to magnify our own righteousness, although it many times does but disgrace the law; being equally backward (through the deceitfulness of indwelling sin) to magnify and honour Christ our righteous Lord. If you entertain right apprehensions of Christ, you will count all things but loss and dung for the excellency of the knowledge of him; you will strive,

strive, through the help of grace, effectually to mortify all your sinful tempers and practices, that you may be "*found in him*:" not trusting in your own righteousness for salvation, but in that righteousness which is of God, through an active obedient faith in Jesus Christ.

Proceed we now in the 2nd place to inquire, What you think concerning the Redeemer's *person*, namely, as he is God-man in one person, the second Person of the holy, blessed, and undivided Trinity? Now you are to observe that the *human nature of Christ* is not a person distinct from the *divine*, two natures do in him constitute *one Person*. In this all-glorious conqueror of sin and death our nature is advanced to the unspeakable dignity of an *intimate personal union* with the Godhead. It is by this astonishing union that it is rendered possible for the fallen descendants of Adam to become partakers of the divine nature; God having, in unutterable mercy and humility, condescended to partake of the human nature. Here, then, is

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surely the most glorious subject for contemplation. What an amazing instance of the wisdom and goodness of God ! wherein the offended Creator and the offending creature are brought to together, through Christ both God and man. Do not your hearts burn within you, when you think of this all-perfect Deliverer, in whom finite and infinite time and eternity, Creator and creature, are together joined ? The Word, we know, was made flesh, we know that he dwelt on earth ; may we all so break off with sin, and devote ourselves to true holiness, that the eyes of our understanding being enlightened from above, we may here on earth behold, with the eye of faith, *his glory*, filled as it is with grace and truth !

3dly, What think ye of the anointing of this exalted Saviour ? In the New Testament he is called Christ, which is taken from a Greek word, signifying “ anointed ;” in the Hebrew Scriptures he is styled *Messias*, which signifies the same thing in that language. He was
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sealed or deputed to the mediatorial office, when (as speaks the Psalmist) God anointed him with the oil of gladness: and he saith of himself in Isaiah, "The Spirit of the LORD GOD is upon me, for he hath anointed me." This divine unction, or anointing, teacheth all things; nor can any man have ability to teach sacred truths, but by power from HIM who possessed this unction without measure. He was the only preacher who could, without the greatest folly and wickedness, preach *himself*; those amongst his weak and sinful creatures, whom he so far honours as to call them to the priesthood in his church, must, on the peril of their souls, preach *not themselves*, but * Christ

* During Dr. B.'s last illness, his nearest and dearest relative, one day, spoke as follows to him: "My sweet friend, it must be great delight to you now to reflect, what a ZEALOUS labourer you have been in your blessed Master's vineyard." He lifted up his fine eyes and replied, "HE knows that I preached Him in *sincerity*, and YOU know that I ever dreaded being a popular and admired preacher." When Dr. B. was rector of Aton, half London used to flock thither to hear him.

Jesus their crucified, exalted Redeemer :
to him give all the prophets witness ;
but it is, as has been observed, the incommunicable prerogative of our great High-Priest to preach himself, and to say,
“ Come *unto me*, all ye that labour and are heavy laden, and I will refresh you ; look ye then unto me, and be ye saved, all the ends of the earth, for *I am God*, and there is none else.” Then examine well your hearts, and try whether you have hitherto entertained those high thoughts of Christ, which you see you ought to have entertained. As a priest, he was anointed to be a priest for ever after the order of Melchisedec. The levitical priesthood did but faintly shadow forth *one* of the characters of him who was the true priest, true temple, and true sacrifice, all in one. He was anointed to fulfil the covenant of grace, which, as it respected the Father, consisted merely of grace, and is merely of grace as it respects us, who are (if at all) to be saved by grace : but we must remember that, as it respected Christ, it is a covenant of works, entered into

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upon certain conditions or terms, viz. his obedience, righteousness, suffering, and oblation ; him hath the Father set forth to be a propitiation, through faith in his blood. Upon the accursed tree did this most merciful Saviour offer up a *free, full, perfect, holy, and satisfying* sacrifice unto God, whereby *justice was satisfied, wrath appeased, heaven purchased, and Satan's kingdom overturned*: for by death he destroyed him that had the power of death, that is *the devil*. Upon the sure foundation of this *oblation, or offering*, rests the *intercession* of Christ. Here is an antidote against all temptations, against all *sins, failings, and infirmities*, against *all fears*, through a sense of our unworthiness to approach the throne of grace : the great Intercessor for penitents hath prayed (John xiv.) for the *Spirit*, and for *his constant abiding with those* who diligently seek him. Christ was also anointed to be a king : “ I have *set* (or as it may be rendered) I have anointed my king upon my holy hill of Zion ; all power in heaven and on earth is committed unto *him* ; he

hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." He, the despised, forsaken, crucified Jesus, is the King eternal, immortal, of whose government there shall be no end. His delivering up the kingdom to the Father at the last, being only a change in the manner of his administration; it is but a delivering up all his members, all the subjects of his kingdom, to the Father, that they may be crowned and glorified: as for Christ himself, he will reign throughout the endless ages of eternity, and, throughout these same numberless ages, shall the children of Zion be joyful in their kingdom. His kingdom is spiritual and inward, and such amongst you as are his subjects, *in you* is his *kingdom already erected*; and as for those amongst you who have hitherto been the slaves of sin and Satan, if you will even *now* look unto this all-sufficient Saviour, if you will *now* implore his mercy, if you will *now* heartily *beg* grace to detest your past ingratitude to him, you shall be made happily

pily to experience that Jesus is the *God of power*, as well as the *Prince of Peace*: as a *prophet* he *preaches*, as a *priest* he *purchases*, and as an almighty king he proclaims peace. He creates the fruit of the lips; peace, peace to him that is afar off, and to him that is nigh. As a powerful potentate, Christ is *able*, as a *Prince of Peace* he is *willing*, to *save to the uttermost*. His *pity* equals his *power*, encouraging the foulest of sinners to come unto him: to such he speaks in the prophet, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." (Perhaps the soul of some convinced sinner thinks now with itself, "Alas! I have not strength enough to accept the invitation, and to lay hold on the Redeemer's strength!")

In thinking thus of thine own weakness and wickedness, thou thinkest rightly. Do but pray, that you may be enabled to form a right judgment of Christ: if you can really believe him to be *able and willing*

ling to help you, divine strength will flow into your soul, together with such right thoughts concerning the Redeemer. Possibly you may suppose that you do *truly entertain* the highest and most honourable ideas of Immanuel, God with us, at the same time that you perceive not the least spiritual strength to accompany such thoughts, at the same time that you feel yourselves as disposed as ever to relish the short-lived pleasures of sin, and consequently as *disinclined* and as *unable* as ever to run the way of God's commandments. In this case you have the justest reason to suspect the sincerity of your convictions; for whosoever hath right thoughts of Christ, and his *present, full, free, and finished* salvation, will find his soul powerfully influenced with the love of holiness, and with the hatred of *sin*, which once nailed so gracious a Saviour to the accursed tree, and which still crucifies him afresh, and puts him to open shame, amidst crowds of *unclean, lascivious, drunken, indevout, dishonest, malicious, revengeful, lying,*

lying, swearing, sabbath-breaking, slaves of the devil ; who yet call themselves Christians, merely because they historically know enough of Christ, to trample his blood and his laws under foot ; and, because their nurses carried them in their infancy to the font, there by proxy to enter into a covenant, in the violation of which they place their chief happiness ; and, alas ! with such Christians does England every where abound. These are just Christians enough to be beaten with *many*, while the far less-guilty Hottentot shall be beaten with *few*, stripes.

Judge ye now, my dearly beloved, how wise an use such men make of the religion of Christ ; may you all make a wiser, which no man does whose *hopes* and *fears*, whose *love* and *hatred*, whose *judgment* and *conversation*, are not changed, are not regulated by the spirit of Jesus. I shall only add on this head, that as it is said of Solomon, there was no king like him, so a far greater than Solomon is here ; there is no king like the King of Zion, whom
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the Father constituted, of whom he said, "I will make him, my first-born, higher than the kings of the earth;" and of whom the apostle to the Ephesians testifies, "That he hath put all things under his feet, and given him to be head over all things unto his church:" which leads us to the fourth head of this discourse.—What remains to be said under that head shall be reserved for the subject of this evening's discourse.

Preached at Bray, ten days before Dr. B.
quitted Bray for Cookham.

SERMON

S E R M O N X V .

ISAIAH xlv. 22.

*Look unto me, and be ye saved, all the ends
of the earth ; for I am God, and there is
none else.*

I N discoursing to you this morning from this passage, we inquired into the salvation here offered, and then proposed four heads of inquiry respecting Jesus Christ, the speaker in my text : these heads related to his *righteousness*, to his *person*, to his being *anointed of the Father*, lastly, to his *authority* and *ability* to save. Three of them have already been considered, proceed we therefore at present to examine what thoughts we do *really* entertain concerning his *authority* and *ability* for executing his several saving offices. And, in truth, his name, Christ, (which, as has been observed in this morning's sermon, means anointed) doth imply his authority and ability
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for all these glorious purposes. He was anointed for the general offices of *Saviour*, *Surety* and *Redeemer*, and for the particular offices of *Prophet*, *Priest*, and *King*. Some persons have been severally anointed to one of those offices, no one, except Immanuel, was ever anointed to *all* of them; others again were anointed with material oil, Jesus was anointed with the holy Spirit; others have had the Spirit in some respects, he had it without measure. His fulness is as the fulness of the ocean, nor does he stand *less* eminently distinguished by the *duration*, than by the *abundance* of his *unction*: the Spirit which *descended*, did also *remain* and *rest* upon him.

Here we should attentively observe, that Christ is equal in dignity with the anointing Spirit: the Holy Ghost, when vouchsafed unto men, either in ordinary or extraordinary measures, did work with them as with *mere men*, but Christ, as God, is co-equal with the Spirit wherewith he is anointed; how great, then, must be the efficacy of his unction! He is anointed
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as man, above his fellows, yet doth he allow a fellowship to others in that same anointing. He hath not received the Spirit of all grace for himself only, but he received that precious gift for men, "even for the rebellious." Hence, according to his pleasure, *he* allows the oil of spiritual gladness to drop down to the skirts of his garment, yea, like rain upon the newly-mown pastures. The stewards of his mysteries, when enabled to whisper the transporting tidings of salvation from their own hearts, that they may surely reach other hearts, are spoken of in high terms; Ezekiel saith to the minister of God, "Son of man, drop thy words towards the south;" and Moses, that illustrious type of Christ, saith, "My doctrine shall drop as the rain."

But as the clouds, whence rain descends, have not water originally in themselves, which is drawn up by the sun's heat from the ocean, from rivers, or from moist places in the earth, so no preachers of the gospel can have ability faithfully and affectionately

tionately to deliver the message of peace, unless such ability be conveyed unto them by the heat and vigour of the Sun of Righteousness. Here, then, let me *bespeak*, let me *intreat*, your prayers for those who are to labour among you, and rule over you in the Lord: That they may be enabled cheerfully to hazard your good opinion of them, whilst they give you the strongest proof of disinterested regard—that of speaking important, but disagreeable, truths. In physicians and surgeons, no man of common sense commends such a false tenderness as concealed from the patient the nature of a dangerous distemper, when a remedy, however painful, might be procured by a contrary conduct. In some respects it is the peculiar unhappiness of the clergy to be generally considered, as if we were not indeed of “like feelings with other men;” if this were not the case, the most respectable persons of our order (that is, those amongst us who love the souls of their flocks in the most ardent degree) would not be looked upon

upon by any, as deficient in good-nature, as delighting to administer harsh rebukes, as provoking and wishing for the persecution of the tongue. Now supposing, which it is highly uncharitable to suppose, that we are not actuated by a spirit of love in our public or private admonitions, yet who can suppose that persons educated not in a *less* refined manner than those with whom they are generally conversant, should *delight* to put their congregation out of humour with themselves and with their teachers, merely for the sake of so doing? You all know that a clergyman need only to be very *careless of the souls* committed to his trust, in order effectually to insure the approbation of the generality, provided that he observes decency in his outward carriage; and you all know how certainly reproof of any sort, public or private, even the silent reproof of good example, exasperates those whom it does not *amend*. Now, as *we* of the clergy are *naturally* inclined, as much as other men, to prefer ease and a good name, to the

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painful pursuit of a bad one, you see there is *great* reason for us to *request*, and for you to grant us, your prayers, that we may be endued from on high with boldness in the execution of an office, of all others, the most full of danger and difficulty, full of a danger and difficulty which, whilst human nature continues in its present condition, no legal establishment, civil or ecclesiastical, can possibly remove; unless such establishment can so far alter our constitutions, as to render reproof agreeable to the offender, or to exempt the clergy universally from the desire of ease and praise: neither of which ever did follow, or ever will follow, from a faithful discharge of clerical duty, so long as the persons for whose sake that duty hath been *conscientiously* discharged, remain unconverted thereby. Whilst those who assist in the recovery of bodily health, are treated by their patients with confidence and gratitude, the spiritual physician, if he be faithful to his trust, must, for the most part, expect very different returns.

turns. But our people should bear in mind, as well as their pastors, how God has commanded *us* to cry aloud, and spare not; to lift up our voice like a trumpet, and shew our hearers their transgressions: this if they seriously attend to, we shall be *pardoned* for desiring to guide them to heaven, and, if they choose hell as their own portion, yet should it induce them to forgive us for endeavouring to save our own souls at least. But to return, let a profane, senseless, enslaved world boast its liberty, whilst playing with its fetters, and insipidly ridicule those who think highly and affectionately of Christ. Let them represent, as weak or unhappy, all those who look unto Jesus for present and future salvation. Let them affect to despise those privileges and doctrines, of which their sins and follies render them incompetent judges: meanwhile it is sufficient for Christians, that the Father hath most highly honoured their Master, styling him God; “Thy throne, O God, is for ever.” It is sufficient for *Christians*, that the angelic choir

doth worship, and the universal church doth magnify, him. Christ, to them that do really believe, is the Saviour precious; his *blood*, his *promise*, his *love*, are all most precious. To them his name (Christ) does particularly point out two excellencies of this divine Redeemer; as material anointing or unction has a twofold virtue, so hath likewise the anointed, anointing Saviour of the world; (it *softens* and it *heals*): a single drop of that oil, wherewith Jesus is anointed, the smallest saving motion of *his* Spirit, can dissolve an heart harder than adamant. 2dly, It healeth: we read in St. Luke of the Samaritan, that he poured oil into the wounds of the helpless object of his pity. Christ is to *us* as the tender-hearted Samaritan was to that distressed traveller; the Redeemer's blood, and righteousness, and spirit, constitute anointment of sovereign efficacy for the cure of those wounds, wherewith the old serpent hath destroyed the health of our souls: the medicinal virtue of *this balm of Gilead* is abundantly sufficient for the healing of the nations.

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Since, then, these things are so, let us apply them to each man's particular case.

You hear, with the outward ear, this invitation given in sacred Scripture by our redeeming God, "Look unto me, and be saved;" but have you got, or do you desire to get, the "Spirit of wisdom and revelation in the knowledge of Christ?" Hath the God who commanded the light to shine out of darkness, shined into your hearts, to give you the light of the knowledge of his glory in the face of Jesus Christ? "Hath God," as speaks St. Paul to the Galatian disciples, "revealed his Son in you?" Have you with the eye of faith seen the Sun of righteousness? No man can possibly form a tolerably just idea of the material sun, unless his eyes have been opened to see it. Blind persons, however ingenious, in vain hearing the most laboured descriptions of the solar light in the natural world; so is it with its antitype, the holy Jesus, in the spiritual world; we are all born spiritually blind, until God vouchsafes to open the

eyes of our understanding, and enlighten our minds with the knowledge of Christ. Without the help of *spiritual sight* men may speak of the glorious person, who invites all sinners to come unto him for relief and pardon ; to come unto him, that as they are polluted with guilt, he may immediately cleanse them by his blood ; that he may implant in them a principle of holiness, which, like the mustard seed, will gradually, from small beginnings, advance unto distinguished pre-eminence. Men may, whilst spiritually blind, talk to others, or reflect with themselves on the reviving influence of Christ upon the soul, but they can never conceive of him AS HE IS, during their abode in darkness : and, need it be observed to you, that every soul which continueth to love, and habitually to practise any sin, is still in darkness ? Need I tell you that every adulterer or fornicator, every sabbath breaker, drunkard, profane swearer, malicious, unclean, or unjust person, knows nothing at all of the true Christ, who is the image, the wisdom,

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and the power of the invifible God? The man who prefers a lump of arfenic *before* the pearl of great price, cannot be fup-
 pofed *to fee clearly*. Having now inquired what you *know*, proceed we now to inquire what you *believe* concerning *the only Saviour*? Knowledge *discerns*, but it is the office of faith to *apply*. *Faith* is the evidence of things *not feen*: thofe who believe only what they *fee* and *feel*, are, in that refpect, upon a level with the *ox* and the *afs*.—"Bleffed are they that have not feen, and yet have believed." Now although no man *can* believe, or is *required* to believe, *without the exercife* of his rational faculties *fpiritualized*; and although it is certainly in the higheft degree reasonable to believe *what Jehovah fays*, yet muft we not make *natural reafon* the rule or the *foundation* of our faith. The fceptical Thomas confulted in this wrong manner with his natural reafon, and the refult of the confultation was, that he determined againft the truth of Chrift's refurrection, becaufe *his* reafon informed him

that death and the grave had not usually released their prisoners : whereas Abraham, who made no such foolish use of his reason, “ staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God ; being fully persuaded, that what HE had promised HE was able to perform.” Unbelief builds ever upon the senses and short-sighted reason of fallen man ; whilst faith rests upon the power and promise of God. Here it will be right to observe, that there is a *spiritual* seeing which is *essential*, and also a spiritual seeing which is not *essential* to *faith*. The *first*, which is essential to faith, relates to sanctified knowledge and understanding ; without *this seeing*, men cannot believe : “ He that thus sees the Son, and believes on him, hath everlasting life.” But there is also a *spiritual seeing of experience*, which is distinct from faith, and comprehendeth *spiritual joy*, *spiritual grief*, and *spiritual enlargement* : where these exist, they should be cherished with humble thankfulness, as being a foretaste of heaven ; but it is dangerous

gerous to make these the *ground of faith*, for they do perpetually ebb and flow. If you believe no longer than you *thus see and feel*, you will necessarily often doubt ; nor can you, in that case, be said to live by *faith*, but by *feeling* : or if you build partly on your inward feelings, and partly on God's outward word, you are, in that case, like a man who builds partly upon the thawing ice, and partly upon the firm rock. Natural infidelity, which builds upon things *seen and felt*, faith in their absence, *all is now gone* ; but faith, which is the evidence of things not seen, faith, in the absence of all these, I look upon one who is mighty to save. [I expect salvation from one who was dead, is alive, and liveth for evermore ; who is a Saviour, the same yesterday, to-day, and for ever.] Jesus hath loved me, and washed me *from* my sins in his own blood ; faith enables the weakest of *real believers* to put off their sackcloth, and gird themselves with gladness ; experimentally teaching, that Christ is as merciful to hear, as he is mighty to help

help—that he knows their integrity amongst all their failings—that he is touched with the tenderest concern for all their distresses—that he lives, ever lives to be their advocate with the Father.

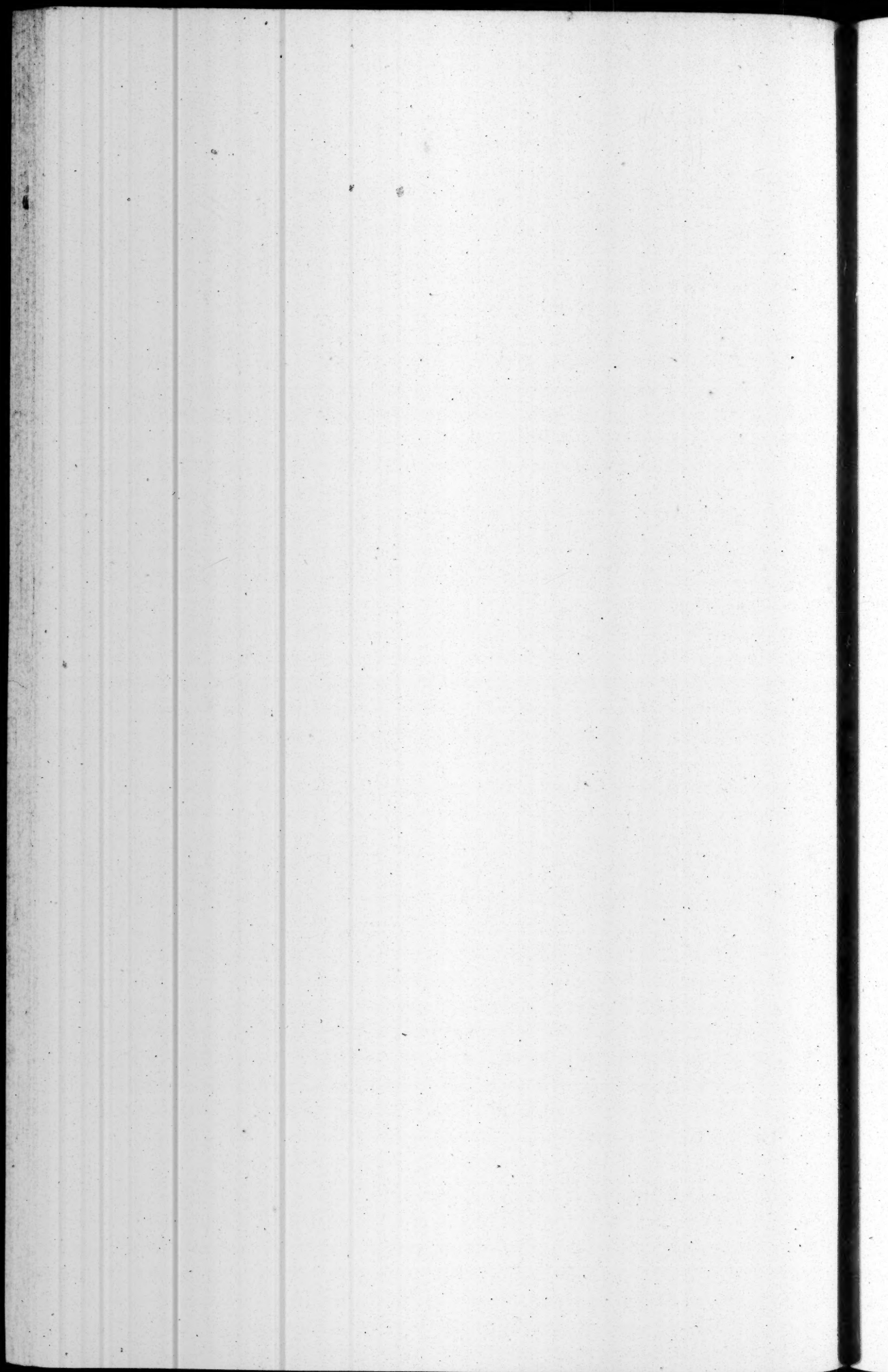
To conclude. Since thus to think of Christ, is to think rightly of him, how indispensably are the ministers of the sanctuary bound, every one, to lift up his voice, like a trumpet, and loudly to proclaim this compassionate, this almighty, Redeemer? How ought every sacred roof to resound with his fame, and every human heart to glow with the love of him “that was slain, but is alive for evermore?” How, in the language of a late most elegant writer, how should the *sinful* wretch rejoice to hear what pity yearns in Immanuel’s bowels, and what the compassionate High Priest has done for his soul! Let, then, the poor be invited to become rich, the guilty to accept of pardon; because in the crucified Jesus there is fullness of grace, and all-sufficiency to save: but, be it remembered, that when
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men and angels shall raise the grand hymn to Jesus's praise, when all worlds, and all beings, shall add their collective acclamations, this universal chorus will be so inferior to the riches of the Redeemer's grace, that it will seem but to *debase* the unutterable theme it attempts to exalt, and the loud hallelujah will die away in silent adoration.

Oh goodness infinite ! goodness immense !
 And love that passeth knowledge ! words are vain,
 Language is lost in wonders so divine.
 Come then, expressive *silence*, muse his praise.

Now to God the Father, Son, and Holy Ghost, &c.

SERMON



SERMON XVI.

Preached at Bray, 8th of March 1767.

HEBREWS vi. 2.

The doctrine of baptism, and of laying on of hands.

THE sacred rite of confirmation, or laying on of episcopal hands, hath been greatly abused, first by the church of Rome, and, in imitation of that idolatrous church, it hath been greatly undervalued and traduced by our English sectaries, of various denominations. This holy institution (which is, God willing, to be administered throughout the diocese in a few months) is not only observed, in obedience to the divine appointment, by the churches of England and Ireland, but also
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the Lutheran and Bohemian churches do observe it carefully ; and it is also recommended and established in the harmony of the protestant confessions of faith : the administering of it, as it is peculiar to the bishop's office, is also a great enlarger of God's gifts to his faithful people. I am indeed well aware that [*the prevalence of a contagious distemper amongst my parishioners has deterred many of them from applying to us* for instruction and examination, in order to their being admitted to confirmation at the last opportunity afforded them ; at the same time that I am persuaded*] the negligence of numbers in the parish, about this most important transaction, is owing to their profound ignorance on the subject. As one

* Dr. B.'s curate, the excellent John Harmer, A. M. [a small volume of his sermons are printed] one of the finest preachers in Europe, blessed with one of the musical voices ever heard—(a most capital performer and composer of music). The late very witty Mrs. Frin-tham, sister-in-law of Dr. B. used to tell Dr. B. It will be wonderful if the Bray flock do not all get safe to the *right hand*, between the vicar and the curate ; for you *dragoon* them, and Harmer *coaxes* them, into heaven.—Dr. B. a most energetic preacher.

method

method for the dispelling of which ignorance in you who now hear me, I have chosen, for the present instruction, those words of the apostle, relative to the confirmation, where it is spoken of as being one of the most essential parts or elements of Christianity. "Therefore," saith he, in the first verse of the chapter whence my text is taken, "leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptising, and of *laying on of hands*." In considering the last clause of this passage of holy writ, I shall declare, 1st, That this confirmation was to be perpetual in the church. 2dly, That it was actually continued and practised by all the succeeding ages of the purest and primitive churches. 3dly, That it was appropriated solely to the office of bishops. 4thly, That prayer and imposition of the bishop's hands did constitute the whole of this ordinance. 5thly, That many blessings were consequent

quent upon the worthy receiving of it. Lastly, somewhat shall be added concerning the manner of preparation for it, and the reception of it.

First, then, confirmation is to be perpetual, because this great gift of the Holy Ghost was promised to abide with the church for ever; and when the Jews heard the apostles speak with tongues, at the first and miraculous descent of the holy Spirit in the festival of Pentecost, in order to take off the edge of their envy at this wonderful power, St. Peter declared unto them, That the influences, the saving, and more *important* than the *miraculous*, influences of the Holy Ghost, were within the reach of each of themselves; “Repent, and be baptized every one of you, and ye shall receive the gift of the Holy Ghost.”—“Every one of you;” and not only you, but your children for ever: for the promise is to you and to your children, and to all that are afar off. Consider, here, that the rite of confirmation is partly *moral* and partly *ceremonial*; for it

consists of prayer, which is the first, and of laying on of hands, which is the second ; and it is not easy to imagine, that a solemn rite, annexed to a *perpetual* promise, should be *temporary* : the promise is of a thing for ever ; the ceremony or rite was annexed to the promise, and therefore this also must be for ever. This is attested by St. Paul, who reduces this argument to this mystery, saying, Eph. i. 13, “ In whom after that ye believed, ye were sealed by the holy Spirit of promise.” He spoke thus to the Ephesians, who well understood his meaning, by remembering what was done to themselves by the apostles a little while before, who after they had baptized them, Acts xix. 6, did lay their hands upon them, and lo ! they were *sealed*, so they received the holy Spirit of promise. Matter of fact is here the best comment upon the words of St. Paul. The Spirit which was promised to all Christians, they then received, when they had the ritual seal of confirmation, by imposition of the bishop’s hands. One re-

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mark should here be attended to, namely, that in this and other passages of sacred Scripture, relating to the sacraments, or other ritual institutions of the Christian religion, the *inward grace* is principally meant; our sealing by the holy Spirit of promise, is by a secret power, the work is carried on within the soul; but it doth not by any means follow, that the outward rite is not also intended: for the rite is so wholly for the mystery, the *outward* for the *inward*, that as no man is to rely upon the *external ministry*, as if that being not complied with the whole duty were accomplished; so no man is to neglect the *external*, because the *internal* is by far the more important. The mistake in this particular hath caused great contempt of the sacraments and institutions of the church, and may, I think, truly be considered as the foundation of all the Socinian errors on these points. But farther, if any be tempted to think slightly of the rite of confirmation, because that formerly certain extraordinary effects followed it which have

have long since ceased, let such an one be told, that in the apostolic age the holy Spirit did produce miraculous effects, but neither always, nor in all men, 1 Cor. xii. 29. Are all workers of miracles? do all speak with tongues? do all interpret? can all heal?—No. The Spirit bloweth where HE listeth, and as HE listeth HE gives gifts to all; to some after this manner, and to some after that. These extraordinary effects, which sometimes followed from laying on of hands, were not necessary at *all times*, any more than to *all persons*; but the *promise* did *belong to all*, was *made to all*, and was *performed on all*. In the days of the apostles, there was an *effusion* of the Spirit of God, it ran over, it was for themselves and for others; but it was not to all in like manner. St. Stephen, we read, Acts vi. 8, was full of *faith and power*: the Holy Ghost was given to him to fulfil his faith principally, the working of miracles was but collateral and incident. But there is also an infusion of God the Holy Ghost, which is offered to you all, without which

you cannot be delivered from the slavery of sin, and is to last for ever. “ The manifestation of the Spirit is given to every man to profit withal,” saith the apostle; and therefore if the *grace* be given to all, there is no reason that the *ritual* ministration of that grace should cease, upon pretence that the Spirit is no longer given in an extraordinary manner. These extraordinary gifts were indeed at first necessary. In the beginning the sensible visions of spiritual things do always appear for their sakes who cannot receive the understanding of an incorporeal nature: these visible appearances were given at first, because of the imperfect state of the church, but the greater gifts, the purifying gifts, were to abide for ever. Therefore it is remarkable, that St. Paul saith, That the gift of tongues is one of the least and most useless things, a mere sign, and not so much a sign to believers as to infidels: and before this he greatly prefers the gift of prophesying or preaching, which yet all Christians know, doth abide with the church

church for ever. To every ordinary and perpetual ministry there were, at first, miraculous effects assigned. We find great part of a nation converted at one sermon. Three thousand converts came in at one preaching of St. Peter, and five thousand at another sermon; and persons were once miraculously cured by the prayer of a primitive bishop, in his visitation of a sick Christian; and blindness was cured at the baptism of St. Paul: and yet, now that we no longer behold like extraordinary events, it follows not that the visitation of the sick, preaching of sermons, or baptizing adults, who have not been baptized in infancy, are not ordinary and perpetual ministrations. Therefore to fancy that the invocation of the Holy Ghost, and laying on of hands, is to cease when the extraordinary and temporary effects of that rite are ceased, is too trifling a surmise to be put in the balance against so sacred an institution, relying upon so many passages of holy Scripture. True it is, that the gift of tongues is now no longer to be found in the

church militant, but all the greater gifts of the holy Spirit remain with the church for ever;—sanctification and power, fortitude and hope, faith and love. Let every man search his heart, and see (if he longeth unto God) whether the love of God be not spread abroad in his heart by the Spirit of God. Let him (if a real Christian) see whether he be not patient in troubles, comforted in afflictions, bold to confess the faith of Christ before those who live *by sight*, zealous of good works, These are the miracles of grace, and the mighty powers of the Spirit: that which we call the miraculous part is the less power; but to cast out the devil of lust, to throw down pride, to tread on the great dragon, to triumph over the enemies of our salvation, to cure a diseased soul, to be unhurt by the poison of temptation, of those evil examples, of that evil company to which the *necessary* intercourse with the world exposes us; these are the true signs that, in all ages, follow them that do truly and rightly believe in the incarnate

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nate God. This it is to live in the Spirit, and to walk in the Spirit. This is more than to receive the Spirit for the producing supernatural effects in a natural matter; for this is from a *supernatural principle*, to receive *supernatural assistance*, to a *supernatural end*, in the immortal part of our nature: and this being, in truth, more miraculous than the other, it ought not to be pretended, that the discontinuance of extraordinary miracles should occasion the discontinuance of an ordinary ministration, and this is what I proposed to prove. Having now explained the first general head proposed to your consideration, namely, that confirmation was to be an institution of perpetual obligation in the church of Christ, what remains to be said on the other heads of my discourse shall be reserved to another opportunity.

Consider well what hath been said, and God of his infinite mercy grant that it may produce the desired effect on all who hear me.

Now to the holy and undivided Trinity,
&c.

SERMON XVII.

HEBREWS vi. 2.

The doctrine of baptism, and of laying on of hands.

PROCEED we now, as was proposed in my last discourse on these words, to consider that confirmation was actually continued and practised by all the succeeding ages of the purest and primitive churches. Next to the plain words of sacred Scripture, the traditionary interpretation and practices of the church of Christ is the most solid argument for the ordinances of Christianity. A writer of no small note in the Christian world, who flourished within a few years of the death of St. John, derives the name of *Christian*, which was first given to the disciples in his city of Antioch, from this chrism, or spiritual

8 unction,

unction, the confirmation of baptized persons ; and this sacred rite was, for many centuries, known by the term *chrism* or *unction*. An eminent apologist for the Christian cause, who wrote two hundred years after the incarnation of God, having spoken of the lustral sacrament of baptism, proceeds thus : After baptism, the hand is imposed, by blessing, inviting and calling the Holy Ghost, then that most holy Spirit willingly descends from the Father on the bodies that are cleansed and blessed ; that is, first *baptised*, and then *confirmed*. And again he says, “ The flesh is sealed ”—a well-known term among the primitive Christians for confirmation—“ that the soul may be defended.” To the same purpose writes a martyr bishop of the third century. Having first urged the example of the apostles going to Samaria to confirm, by laying on of hands, those whom St. Philip, the deacon, had baptized, he adds, Which custom of confirmation is also descended to us, that they who are baptized might be brought by the rulers of the church, and
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by the laying on of the bishop's hands, and by his prayer may obtain the Holy Ghost, and be perfected with the divine signature.

Having now briefly and faithfully given you the sentiments of these fathers on the subject of confirmation, out of the many equally venerable authorities there might easily be adduced, permit me to add that this sacred ordinance of confirmation has been decreed to be universally obligatory by six councils in the Christian church; surely then so many authentic and respectable writers, in the early ages of the Christian church, relating to us the practice of the first Christians in regard to this holy rite; and so many more primitive fathers as were assembled in six councils, all agreeing to recommend it earnestly to your practice, and that in pursuance of sacred Scripture, as hath, I trust, been proved [on a late opportunity]; surely then, I say, this cloud of faithful witnesses cannot be despised by any humble, pious, unprejudiced Christian.

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The next point [originally] proposed to be treated of was, Whether or no the administration of the rite of confirmation was confined to the order of bishops? An esteemed author, of about twelve hundred years standing, speaking on this subject, says expressly, that “there is need of a bishop to confirm the baptized, for this was the ancient custom of the church, and this was wont to be performed only by the bishops; for they succeeded in the place, and in the *ordinary office* of the apostles. Upon the whole, this rite was ever called episcopal confirmation, or the laying on of the bishop’s hands. Suffice it to remark farther on this head, that there hath by some vain disputers been introduced into the present inquiry, an idle distinction of a minister *ordinary* and *extraordinary*. It being agreed on all hands (where episcopacy is not denied) that the bishop is appointed the *ordinary* minister of confirmation; but some men contend for the use, in particular cases, of ministers extraordinary.

nary. This mistake is infinitely threatening to the whole sacred order of the Christian priesthood, making men the supreme comptrollers of the divine ordinances; for in true theology, and by the economy of the Spirit of God, there can be no minister of any divine ordinance, but he that is of divine appointment; there can be none but the ordinary minister. I do not say that God is tied to this way, he cannot be controlled but by himself; and therefore Christ gave a special commission to Ananias, to baptize and confirm St. Paul, and he gave the Holy Ghost to Cornelius, even before he was baptized; and he ordained the great instrument of the world's conversion to be an apostle, without the ministry of man. But here let it be carefully observed, that although God certainly *can* make ministers extraordinary, yet *MAN cannot*. The apostles admitted others into a part of their care and of their power, and when they intended to employ them in any ministry, they conferred on them so much of their order as would enable them;
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but a person of a *lower order* could never be appointed to minister in actions appropriate to the *higher*. Which is the case of confirmation, by the practice and tradition of the apostles, as well as by the universal practice and doctrine of the primitive catholic church, by which bishops *only*, the successors of the apostles, were the ministers of confirmation, the whole of which ordinance consisteth in prayer, and the imposition of the bishop's hands, which was the fourth head proposed to your consideration.

The heart, and the eye, and the *hand* also, are lifted up to heaven, to bring down blessings from above. The hand falls upon the people and there resteth, to apply the descending blessing to the faithful prepared recipient. Under the Mosaic, as well as Christian dispensation, whenever the minister of God did bless the people, he lifted up his hand over the congregation, and when he blessed a single person, he laid his hand on the person. This, you know, was the rite used by Jacob and
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the patriarchs, by kings and prophets, by all the eminently religious in the synagogue, and by Jesus himself when he blessed the children which were brought unto him, and by the apostles when they blessed and confirmed the baptized converts; and what other authority can the church universal follow in the present matter? The apostles ministered confirmation in this manner to the Christians of Samaria and Ephesus; and St. Paul, in my text, describeth this sacred ordinance by the ceremonial part thereof. This is part of the office of the chief rulers in the church; for this end, in the divine disposition of things, they are made your superiors: they are indeed "your servants for Jesus' sake;" but the same authority declareth them "to be over you in the Lord," and, therefore, are from the Lord appointed to bless the people; "for, without contradiction," saith the apostle, "the less is blessed of the greater." Nothing is easier than for profane ignorant persons to make these, and all other sacred matters, the sub-
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ject of dull common-place raillery; and this they do on pretence that merely religious truths are not conveyed to men, in these ages of the church, by sensible or natural demonstrations; but we know of a truth, that the economy of the Spirit, and the things of God, are spiritually discerned. "The Spirit bloweth where it listeth, and no man knows whence it comes and whither it goes." The operations of that heavenly visitant are discerned by faith, and received by obedient love; for, undoubtedly, none but those who are Christians in their hearts can *fully* understand this and many other Christian doctrines.

We are now to consider, in the fifth place, that many blessings were consequent upon the worthy receiving of confirmation. This rite is the perfection of baptismal grace; for in baptism we undertake the discharge of our Christian duty, but in confirmation every faithful, penitent person receives strength to fulfil it: in *baptism*, others promise for us; in *confirmation*, we undertake for ourselves. In
baptism

baptism we as it were give up our names to Christ, but in *confirmation* we may be said to put our seal to the profession, and God sets his seal to the promise. In baptism we are made *innocent*, in *confirmation* we receive the increase of the Spirit of Grace; in *that* we are in *one* sense of the word regenerated unto life, in *this* we are strengthened unto the Christian warfare. It is certainly a work of wonderful power when the holy pledge of God's love is poured forth upon his people; this is that power from on high which first descended in Pentecost, and afterward was administered, sometimes with, sometimes without miraculous gifts, according to the exigencies of the church by prayer and imposition of apostolical and episcopal hands. Although to them that *die* speedily the benefits of baptism are sufficient, yet to them that *live* the auxiliaries of confirmation are very necessary; according to the judgment of a primitive father who wrote to a bishop in relation to certain returning heretics, whom he directed to be con-

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firmed, they having only received the form of baptism, without the virtue of sanctification, ascribing that as the proper effect of confirmation. For although the newly enlisted soldiers under Christ's banner are enrolled in the number of them that are to fight, yet are they not led out into the field until they have been well disciplined. So although by baptism each man is inserted in the list of believers, yet he receives more strength and grace for the sustaining and overcoming the temptations of the flesh, the world and the devil, by receiving with faith and holy resolutions the imposition of the bishop's hands. And now if any disputer of this world shall be tempted and say, "I see no such thing as I have heard spoken of, I observe that men, women and children, are just the same after confirmation that they were before it, not more adorned with Christian graces, not more zealous for God's glory, not more comforted with hope, nor established by faith, nor built up with charity, they neither speak nor act more holily; what

what then? Does it therefore follow that the Holy Ghost is not given in confirmation? By no means, for is not Christ, think you, given in the sacrament of the Lord's supper? Do we not then receive his body and blood? Are devout receivers not made one with Christ, and Christ with them? And yet it is too true, that comparatively great numbers of the few who in these *enlightened* days of affected knowledge and real ignorance, frequent the altar, do arise from the sacred festival without any change. But here you would do well to attend to two things. First, The changes wrought upon the human soul are not like changes in the body, visible and sensible. The kingdom of God cometh not with observation, for it is within you, and is only discerned spiritually; it is first *apprehended* by faith, *endeared* by *charity*, and at the last it becometh understood by holy and gracious experiences. And on this score there lies no stronger objection against confirmation than against baptism, or the Lord's Supper, or any other evan-

gelical ministration. The other matter to be attended to, is that if we do not find the effects of the Spirit in confirmation, it is entirely our own faults : for he is received by men who are *moral instruments*, and is intended only as an help to our endeavours, to our labours and to our prayers, to our self-denial and watchfulness, to our faith and our hope, to our patience and our charity. He who does nothing cannot be said to be helped. Unless each of you in these instances do your own part of the work, it will be not at all wonderful if you lose the co-operation and assisting influence of the Holy Ghost. He who comes under the bishop's hands to receive the gift of the eternal Spirit, must come with holy desires, and a soul hungering and thirsting after righteousness. He must purify the temple of the blessed Spirit for the entertainment of so divine a guest. He must receive him with humility, follow him with obedience, and delight him with purity. He who is thus prepared, thus disposed, never did or can make the objection.

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Let such an one be asked, does he say that Jesus is the Lord? He saith this by the Holy Ghost. Does he truly love his brother? Then the Spirit of God abides in him. Is Jesus Christ formed in him? Does he regulate his life by the laws of the Spirit? Does he gladly obey his commands? Does he attend to his motions? Hath he no earnest desires to please God and to increase in the pure love of him? If he have *not*, then indeed in vain hath he received either baptism or confirmation; but if he have, it is certain that of himself he cannot do these things, he cannot (we are told upon unquestionable authority) of *himself think a good thought*. Does he therefore think as becometh a Christian, that even that is the gift of the Spirit of God.

To conclude this inquiry, the Holy Ghost is promised (1 Cor. xii. 7) to all men to profit withal. Now confirmation, or prayer, and the laying on of the bishop's hands, is the solemnity and rite used

in sacred scripture for the conveying of that promise, and the effect is felt in all the sanctifications and happy changes of the soul; and whosoever denieth these things, hath not faith nor a just idea of religion, nor hath he the spirit of Christianity. Hear yet farther what the sacred scriptures say concerning this mystery, 2 Cor. i. 21, 22. "Now he which confirmeth or establissheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given us the earnest of the Spirit in our hearts." This passage contains a description of the whole mysterious part of this rite; God is the author of the grace, the apostles and all Christians are the recipients who receive that grace; by this grace we are incorporated into Christ; God hath anointed us, *i. e.* he hath given us this unction from above, he hath sealed us by his Spirit, made us his own, made us *free* by his *perpetual service*; nay, he hath given us his *Spirit* to testify unto us that he will give us of his *glory*.

Consider

Consider what hath been said, and the Lord give you a right understanding in those things which belong unto your peace now while the day of trial lasts.

Now to God the Father, Son, &c.

S E R M O N XVIII.

Preached at Bray, May 25, 1767 ; at Acton, June 28, 1767 ; at Cookham, February 6, 1780 ; and St. Clement Danes, 1789.

ROMANS viii. 32.

He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things ?

VARIOUS have been the disputes, and various the mistakes of men concerning the things of God ; frequently amidst the heat of fiercely contending parties, truth is injured on both sides, befriended by neither.

Religion, the pretended cause of many controversies, is sometimes totally unconcerned in them. I mean that which alone deserves the sacred name, that which, being

ing pure and undefiled and coming from above, abounds with proofs of its divine original: that religion which is not factious and turbulent, but is peaceable, gentle, and easy to be entreated, full of mercy and good works without partiality, without hypocrisy. Religion is a personal, and (it is superfluous to add that it is) a serious concern; it arises from a right knowledge of God and of ourselves; from a sense of the great things which He has done for fallen man, from a well grounded hope of our own interest in his favour through the Redeemer, and from a principle of unbounded love *to Him who thus first loved us*. Religion consists in a surrender of ourselves, and our all to God, in setting *Him* continually before us, as the object of our desires; the inspector of our actions, and our only refuge and hope in every trouble. Lastly, In making God's goodness to us the *motive* and the *model* of our behaviour towards our fellow-sinners, inclining us to love, pity, relieve, instruct, forbear and forgive

give them as occasions offer; because we ourselves both need and experience these several things at the hand of our heavenly Father. The two chief points therefore to which true religion tends, and to which it incessantly urges on every soul wherein it hath taken root, are communion with God, and likeness of temper to God.

Now as neither of these can be fully attained in this life, Christianity teaches us to pant after a better: it teaches us to withdraw our thoughts and affections from things temporal, to place them on the eternal state where the desires of all truly Christian hearts shall be abundantly satisfied; where the work begun *by grace*, shall be crowned with *glory*. Such is the religion of Jesus, that only true religion founded on the truth taught by our Lord in the text; an excellent abridgment whereof is presented to us in the 8th chapter to the Romans, describing at once the state, temper, practice, privileges, and security of every real believer in Christ.

We are led from the words, "the Father
himself

himself loveth you as his own son," to observe, in one view, the wonderful goodness. So great was his goodness, that when man was by sin rendered incapable of *any* happiness, and liable to *every* misery; utterly unable to restore himself; unable to receive assistance from any created power in heaven or on earth; then, even then, God spared not his only begotten son, but, in his unexampled love to a fallen world, gave him who alone was able to repair the breach. Every gift of God is good, the bounties of his common providence are highly valuable: that he should continue life, that he should supply that life with food, raiment, and a variety of comforts, to those who by rebellion had justly forfeited every the smallest degree of favour, *this was wonderful*. But what are all the blessings of *time* compared to the riches of eternity, compared to the unspeakable mercy, the incarnation of God. In this indeed was manifested the love of God to us, because he gave his only son to be the life of the world. Herein then is love; not that we
loved

loved God, (on the contrary, we were enemies to him and in rebellion against him, when) he loved us, and sent his son to be the propitiation for our sins; for those sins which we had by thought, word, and deed, most grievously committed against himself. Are our hearts then cold and unaffected at the astonishing proof of divine love? And are we not grieved and humbled at our own ingratitude? Then are we ungrateful and insensible indeed! Nor does the sacred scriptures before us display the *goodness*, any more than it does also the *severity*, of God's justice. As he spared not to *give his son* for our sakes; so, when Christ did appear in our nature, when he did undertake our cause, when he did take upon himself the burden of our sins; though as touching his godhead, he was equal to the Father, yet was he *not then therefore spared*, he drank up to the very dregs the bitter cup of God's wrath. God did in our nature endure all the shame, and sorrow, and pain, that otherwise must unavoidably have fallen upon

upon us : the whole life of Immanuel, from the manger to the cross, was one series of humiliation and suffering: *in the world* he was despised, ridiculed, traduced, buffeted, spit upon, and at length nailed to the accursed tree. *In the wilderness* he consented to be in a great degree given up to the *power*, and assaulted by the *temptation* of Satan. Behold him in the garden, and say, was ever sorrow like unto his sorrow ? Behold him, lastly, upon the cross, suffering a most painful and shameful death, suspended between two thieves, surrounded by cruel enemies, derided by those who passed by ! When expressing an inward grief far beyond every thing hitherto mentioned, the merciful sufferer cried out, “ My God, my God, why hast thou forsaken me ? ”

St. Paul reminds the Galatians, that by his preaching among them Christ Jesus had been evidently set forth, crucified before their eyes. If this was the case with you, to whom how *poorly* soever, yet that same Christ is *sincerely* preached, you

would then discover an alarming meaning in that awful passage which numbers hear without concern, "Tribulation and wrath and anguish upon every soul of man that doth evil." Now it is to be remembered, that the punishment due to our sins was sustained by Christ the Lamb of expiation, nor was the dreadful weight removed until he (triumphant in death) pronounced, "*It is finished.*" Let us not then think this a matter of mere speculation only, for our never-dying souls are most deeply concerned in it. On the contrary, let us hence infer, "how fearful a thing it is to fall into the hands of the living God." St. Peter took occasion, from the example of the old world and of the fallen angels, to admonish those to whom he wrote, where the same words are used that occur in my text, rendered in our translation, "he spared them not," *i. e.* he punished them to the utmost: this being a common figure of speech, by which more is understood than *is* or *can* be expressed. Much more then may we say, if God "spared
not

not his own son ;” what, O what, shall be the end of those who obey not the gospel ? If the Holy Jesus was thus dealt with, when he was accounted a sinner only by imputation, where shall the impenitent and ungodly appear ? If these things were done in the green tree, what shall be done in the dry ? The punishment of sin in the soul, will in the next world be two-fold ; it will consist of “ the wrath of God ” in all its dreadful effects, typified in sacred scripture by “ fire unquenchable ; ” and 2dly, it will consist of those intolerable stings of an awakened upbraiding conscience represented “ by the worm that never dies.” Now the most High God, our Saviour Jesus Christ, endured the former of these, “ the divine wrath,” in the fullest manner, when he made full satisfaction for iniquity. But the other part of sin’s penalty, when a *human* soul is that sufferer, the reproaches of a wounded self-condemning conscience (perhaps) could have no place in him who was absolutely perfect and sinless. Now consider with yourselves, if the *prospect* of
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one of these parts of sin's punishment, made God incarnate amazed and sorrowful beyond measure; what unspeakable, what inconceivable consternation must the concurrence of both raise in the wicked, when they shall hear the sentence of death eternal pronounced on them; when they shall *feel* as well as *hear* their irrevocable doom! May we have grace so to lay these things seriously to heart, that we may flee for safety to the hope set before us, to Jesus Christ the only, and the sure, refuge from that approaching *storm*, which as a flood shall sweep away all the workers of iniquity!

Here then, as in a glass, may we see the *evil* of sin; its bitter fruits are indeed visible every where. Sin is the cause of all the sickness, pain, and grief, under which the whole creation groans. Sin often renders a man burdensome both to himself and to those about him. Sin occasions discord and wretchedness in families and in kingdoms. For *sin*, a shower of flaming brimstone fell upon a whole country: for *sin*, an over-

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whelming deluge destroyed a whole world: for *this*, were principalities and powers cast down from heaven, being *now* reserved under chains of darkness to a more dreadful doom. But none of these things, nor all of them together, afford such a conviction of the heinous nature and destructive nature of sin. (By which is meant the opposition of self-will to God's will.) I say, none of these awful monuments of the evil of sin afford such clear conviction of it as may be gathered from these few words, "He spared not his own son." Here we may likewise see the value of the human soul.

Men do commonly judge of the worth of any thing by the price which a prudent purchaser, aware of its intrinsic excellency, is willing to give for it. Now, the soul of man was of such estimation in the sight of him who made it, "That when it was sinking into endless ruin, he spared not his own son, but freely delivered him for our ransom." Two things there are which render the soul thus important in the view
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of Infinite Wisdom. 1st, The capacity which he had given to it, for the sacred scriptures inform us that "he formed it for himself." Capable of knowing, serving, and loving God, consequently it is impossible for any thing beneath Jehovah to make a soul truly lastingly happy. For nothing short of its proper end can satisfy any being. 2dly, The soul is rendered thus important in the view of Infinite Wisdom, by the duration which he has voluntarily assigned to it, beyond the existence of this lower world, beyond the limits of *time itself*. The most excellent and exalted Being, if only the creature of a day, would deserve but little regard: on the other hand, immortality itself would be of small value to a creature who could rise no higher than the pursuits of mere animal life. Whereas the soul of man being capable of complete never-ending happiness, or of complete never-ending misery, it becomes a prize worthy the contention of different worlds. *On this account* an open intercourse was from the fall maintained

between heaven and earth, until at length God appeared “ in the likeness of sinful flesh ;” that he might in our nature encounter and subdue the subtle and implacable enemy of mankind. All therefore that has been transacted in the kingdoms of providence and grace, from the beginning of the world, hath been transacted in subserviency to this great point, “ the redemption of the never-dying soul.”

And since these things are indisputably true, shall there yet be found numbers of professing Christians utterly insensible of their natural dignity ? Wretches who dare to stake souls (thus redeemed) for the *beastly* gratifications of drunkenness and uncleanness, for the devilish gratifications of pride, malice, and envy. The matter of which I treat being unspeakably important, there is therefore much need to use great plainness of speech ; be not therefore foolishly offended “ whilst your ministers warn you against the deceitfulness of sin.” Suffer not your hearts to be entangled in the vanities of this perishing world,

world, whose most substantial goods will disappoint you in *life*, as surely as they must be torn from you *at death*. You know not whether you *may this very night*, you certainly soon *must*, enter an unseen, unknown world, a world wherein you expect not to meet any of those trifling, or, it may be, sinful diversions, which you now pursue day after day, as if they constituted your chief business upon earth. You, to whom a few hours of leisure are so burthensome, have you ever calmly considered “how you shall be able to support an eternity?” O ye sons and daughters of thoughtlessness, know that ye stand upon a brink, know that all about you is *uncertainty*. You see, of your acquaintance, some or other daily called away; some who were as likely to live as yourselves; you know not but the arrows of death may next strike at your own hearts. Possibly a *few hours* may introduce you into the immediate presence of that God whom you are now so little desirous to please; can you, in these circumstances,

sport and play with as little concern about futurity as the *calf* marked out to bleed to-morrow? How dreadful must be your situation in death, if death alone can undeceive you!

Lastly, the text teacheth us the "certainty of salvation to those who receive and who persevere to the end in submission to Jesus." Now if God be for us, who can be against us? If he who only hath a right to *judge*, shall be pleased to *justify* us, who can lay any thing to our charge? If when we were enemies we were reconciled unto God by the *death of his son*, much more *being reconciled*, we shall be saved by *his life*. Or, as in the passage before us, he that spared not his own son, but delivered him up for us all, not for a few, but for us all (when we were in our state of natural alienation from him), how shall he not with him freely give us all things? Here, to prevent mistakes, be it attended to, that all is "a free gift," and that this "free gift is equally meant for all, and equally offered to all." He *gave*
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his son, he *giveth* us all things with him. The gospel allows no place for respect of persons with God in matters of religion. There was no moving cause in helpless, fallen man, unless a deliverance from the power and punishment of sin is alike offered to all; our misery may be deemed such; our deliverance therefore from the power of sin *here*, and from its punishment hereafter, in its *rise, progress, and accomplishment*, must be ascribed to grace alone. So that, upon the Christian scheme, he that would glory *must glory in the Lord*. Furthermore, let us attentively observe the apostle's phrase; he saith, How shall he not freely give *us*, (*i. e.* those described in the former part of the charge as led by the Spirit of God, as not walking after the flesh, but as delivered from the bondage of corruption); how shall he not freely give all things productive of real happiness to *us* his dearest children? Now Christ is (as saith the scriptures) the author of eternal salvation to those only who *obey him*, and that he can be the author of salvation

to none else, appears hence, that an important part of his salvation is to deliver us from our sins, from the love and practice of them, and from this present evil world; the *love whereof* is expressly declared by the Holy Spirit to be utterly inconsistent with the love of the Father, and the friendship with which “ I the Lord search the heart and try the reins;” to which is added the issue and design of this divine inspector, *viz.* that every one of us may in the end receive according to his ways, and according to the fruit of his doings. Our hearts then, with all their working and with all their faults, are yet perpetually under God’s inspection, are yet perpetually subject to God’s examination, “ I the Lord search the heart and try the reins.”

The “ heart and reins,” as distinguished in scripture-language, signify those different powers of the mind, the *affections* and the *thoughts*; the words “ search and try” have in the original an emphasis which cannot without a paraphrase, if at all, be reached in a translation. The Lord
searches

searches the heart, he traces, investigates to their first rise all the inmost principles of our souls. He *tries* the reins, he watches every rising thought, bringing it to the test of his own most holy law. To form a more just idea of this scrutiny, let us ask ourselves, how we could bear to be obliged to declare aloud in a full company every thought which but for one day should pass in our minds, every secret wish, every half formed desire, without any the least reserve or exception? What would be the case if all our hearts *were open*, all our *desires* known to one another? What a mixture of confusion and defiance, of shame and rage, of fear and contempt, would in that case overspread every countenance? And yet, thus are we exposed to the searching eye of a pure and holy God! The Lord knows the thoughts of man's heart, that they are vain; he long ago declared the result of his observation, "God saw that the wickedness of man was great on the earth; and that *every* imagination of the thoughts of his heart, was only evil continually."

continually." And, although for this reason the world was drowned, yet we find that matters were not mended afterwards, for upon a second survey the judgment of Jehovah amounted to the same. "The *Lord* looked down from the heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doth good, no not one. Their throat is an open sepulchre, with their tongues have they deceived, the poison of asps is under their lips." How it was during the time of God's residence upon earth in the human body of Christ, we have already observed. St. Paul assures us, that, in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers
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of God : having a form of godliness, “ but denying the power thereof.” Now it must be confessed that this description suits lamentably well with the days wherein we live. However, upon the whole, we see how vile and hateful our hearts must appear in the sight of an holy God. One thing more we have to consider, *viz.* that the Lord does not observe the heart of man with the indifference of a mere spectator, but as an impartial and inflexible judge to the end, that, as speaks my text, he may give every man according to his ways, and according to the fruit of his doings. This was the third particular to be spoken to, but, alas ! what can be said to this ? Is it not sufficient to fill our souls with astonishment, and to cause all faces to gather blackness, to hear that the Lord has purposed to render unto every man according to his work ? To hear that the most high and holy One, who inhabiteth eternity, sits, now sits a judge, not only upon our outward actions, but upon the very thoughts and intents of the heart ? Dare
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any of *us* abide the issue of such a trial? Which of us will presume to say, I am clean? If we have not actually and outwardly committed adultery, yet God charges us with every inordinate desire; with every offence of the lustful age. If we have never assaulted the life of our neighbour, yet every degree of ill-will, every degree of revenge is considered as murder in God's sight. It will not suffice to say, "I am no thief or extortioner," unless we can clear ourselves of the most distant wish of possessing the property of another. If we are sure that we have not forsworn ourselves, but have performed to the Lord our oaths, it is only thus far well, that we shall not be condemned for open and actual perjury. But if we have at any time mentioned, or even thought of the name of God, without habitual reverence, we have taken his holy name in vain, and therefore he has declared that he will not hold us guiltless. That this is no gloss of man's invention, but the very words of truth, the 5th chapter of St.

St. Matthew informs you: there a wanton glance is stiled adultery, there indulged anger is censured as murder; and to speak unadvisedly, even by the hairs of our head, is deemed one branch of profane swearing. And why? Because all these spring from the heart, which is naked and open in the sight of him with whom we have to do. This is thought uncomfortable doctrine; and truly so it is, if we could go no farther, for there is nothing in heaven or on earth, in time or eternity, that affords the least glimpse of comfort to fallen man, if *either God is strict to mark what is amiss*; or if he, *trusting in himself, presumes to plead with his maker*. God's law requires perfect, unremitted, unfinishing inward and outward obedience, denouncing a curse upon the least failure. Curfed is every one that continueth not in all things which are written in the book of the law, to do them; curfed is every one (without exception of person or circumstance) who continueth not, from the beginning to the end of life, in all things,

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great and small, to do them." This is most uncomfortable doctrine indeed had redeeming mercy provided no remedy; for the law of God is as unchangeable as his nature; it must not, it cannot be brought down to our fallen nature, neither can its penalty be evaded. For the God of truth hath sworn, "that the soul that sinneth, it shall die;" here then we must (to use St. Paul's words), "receive a sentence of death in ourselves." "Here every mouth must be stopped, and all the world become guilty before God." Here we must all say with the great apostle of the Gentiles, "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Would to God that you could *all* of you *sincerely* and feelingly speak this language; "would to God that you were *all* of you brought to feel and lament your lost undone state, and your utter inability to save yourselves." Then, with joy could I proceed to the point had in view all along; for to what purpose has so much been said on so disagreeable

agreeable a subject? Why have I endeavoured to lay open *some* of the depths of the heart? Merely that the wonderful grace of Christ's gospel might be the more fully understood, at the same time, shewing the utter impossibility, not of being saved at all, but of finding salvation from the power and punishment of sin in any other way than that which God has appointed. For, behold and rejoice, God so loved the world, that he sent his son to accomplish *that* for us, which the sacred Scriptures declare the law could not do through the weakness of our flesh. God Almighty did in our nature perform perfect obedience to his own law in our behalf; God incarnate died on the cross, sustained the penalty due to our sins, "he rose from the grave" as our representative, "he entered into heaven" as our forerunner, he has received gifts for men, even for the rebellious; he is exalted on high, to bestow repentance and remission of sins on all that humbly sue to him for mercy. For our furtherance in the work
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of grace, he has graciously ordained the several means of grace: he has commanded us not to neglect the assembling ourselves together. He has charged his ministers (at such seasons particularly) to declare, first, the guilty, deplorable condition of a fallen world, and then to proclaim the glad tidings of salvation by faith in his blood. He has promised to be present with his rightfully ordained ministers unto the end of time; and to accompany their faithful preaching of his word "with spirit and with power." He has promised that whilst we speak to the ear, he will, by his secret influence, apply his own word to the heart, opening it to receive and embrace the truth spoken as in the case of Lydia. Pause—Who would venture to preach a doctrine so unpalatable to the carnal mind as *Christ crucified*; who would undertake so disagreeable a task as to depreciate that noble creature fallen man, and publicly to arraign him of *insensibility, unthankfulness, pride, and deceit*? Were it not that we of the clergy are commanded,

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at our peril, to *ſpeak plainly* ; and that, ſecondly, we have the comfort of a promiſe that our labour ſhall not always be in vain in the Lord. We muſt not indeed expect that our ſcriptural doctrines ſhould be univerſally received ; the time *is* come when many will not endure ſound doctrine ; and it is a ſad truth, which I very unwillingly confeſs, that in this land of goſpel light much unſound, unſcriptural, ſelf-flattering doctrine is therefore daily preached by thoſe who are either groſsly ignorant of the goſpel, or who eſteem the praiſe and favour of men preferably to the praiſe and favour of Chriſt. But, God be praiſed, there is ſtill a remnant, may it be an increaſing remnant, who ſubmit themſelves gladly. A very moderate acquaintance with thoſe maxims and purſuits which influence and engage the world in general, will ſerve to confirm from preſent experience thoſe declarations of holy writ. Be ye not therefore deceived by thoſe who having, who glorying in the *form*, do yet cordially hate the *power* of godlineſs. The

world abounds with such persons; with the deepest concern be it spoken, even our own highly favoured church (by far the purest church on earth) is not free from the reproach of harbouring in her bosom teachers of strange and perverse doctrines; men who vainly attempt to reconcile the service and love of God with the love and service of his and our enemy—this present evil fallen world; prophets of horrid deceits, cruel misleaders of silly souls, who prefer the praise of a deceived perishing multitude to the praise of a redeeming God. But be not *ye* deceived; God cannot be mocked; he requires from each of you the tribute, the worship of the heart; whatsoever a man soweth, that shall he reap. He who, whether formalist or profligate, soweth to the flesh, shall, notwithstanding all that Christ has done and suffered, yea, so much the rather, shall he of the flesh reap eternal destruction.

The text having declared that God spared not his own son for our sakes, proceeds to infer, that “with him he will assuredly

edly give us all things." Here we must take notice, first, that the words, "all things" must be understood only of such as are really good for us. Of many, perhaps of most, of our desires it may be truly said, "ye know not what ye ask." In all such cases, common sense teaches that the kindest answer we can receive is a "denial." As to the blessings which God has, through Christ, promised to bestow; such as pardon, holiness, and life eternal; these we cannot ask too plainly, too eagerly, too importunately: but in temporal things we should be careful to ask nothing but in perfect submission to God's will. The promises, it is true, appertain to the life that now is, as well as to that which is to come. Whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; "all are ours, if we are Christ's." But the particular share of these things God has, in mercy, reserved in his own hands, to bestow them as best shall suit our various tempers, abilities, and occasions. Sometimes we seek a thing in a way of

our own, leaving God's providence quite out of the reckoning: in such cases our heavenly Father often crosses our feeble purposes, to correct our pride, to exercise, and thereby to strengthen, our faith; to wean us from the world; to teach us a closer dependance upon himself; to awaken our desires after a better inheritance. It were easy to enlarge on this head. Let it suffice us to know that our concerns are in the hands of him "who doth all things well;" of him who maketh all things work together for the good of those who truly love, and therefore cheerfully obey him.

Now to God the Father, Son, and Holy Ghost, &c.

SERMON

SERMON XIX.

Preached before the University at St. Mary's, Oxford.

I JOHN iii. 2.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be.

CHRIST, the first fruits of those that sleep, hath gone behind the vail, hath entered into the holy of holies, and, in the very fountain of light and perfection, intercedeth for those who “live by faith” in *him*; preparing also beforehand a place for those who die in the Lord.

He is the captain of our salvation, who goeth before, leadeth us on, and pointeth out the way to happiness.

This is the lamb slain from the foundation of the world, the great atonement for sin, by whose blood we are cleansed, and by whose death we are made alive. His miraculous resurrection, so plain, and cer-

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tain, and well-attested, is a glorious light that cheereth the benighted world, that weaneth our affections from earthly things, that raiseth and extendeth our hopes to a sure prospect of a joyous immortality.

God hath given unto us the free gift of an eternal life through Christ our Saviour. The whole volume of sacred Scripture throughout aboundeth with assurances of this comforting transporting truth, "that there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Nor is any point more frequently inculcated, or in plainer terms, than that of eternal life, to be obtained through faith working by love. But how plain soever the doctrine may be, in the general, yet the particular kind or nature of that life which is to be lived after death, and many of the circumstances of that future state, are wrapped up in obscurity.

Beloved, we *are* the sons of God; we who *were* by nature the children of wrath, were, by baptism, regenerated and grafted into the body of Christ's church; we were

made heirs of his promises, and, upon the performance of our part of the baptismal covenant, we shall be of the blessed number of those to whom God will impute the righteousness of the second Adam; and in consequence of such imputation it is that we are to be made partakers of everlasting life: yet still, it doth not appear what we shall be; what that future state shall be (which at present we should above all things aspire after) we do not, cannot comprehend; the knowledge thereof being too remote from our present faculties, too high to be reached while we live upon earth.

It is nevertheless natural for us, during this our short pilgrimage below, to cast our eyes upwards, and often to think of our long home: what new objects will there offer themselves, what new faculties we shall be endued with; how we shall *employ* the *latter*, or how we shall be *affected* with the *former*; what rank we shall hold in the other world, with what company we shall pass our time, and what sort

of a place that may be which is allotted for our eternal abode.

Such inquiries as these, how disproportionate soever to our present abilities, will not fail between whiles to intrude upon minds not wholly wedded to earth and earthly concerns. And although we cannot discover enough of that region from whose borders no traveller returns, to satisfy the curiosity of inquisitive persons, yet, by the help of sacred Scripture, we may know enough on this subject, to *comfort* the afflicted, and to *animate* the faint-hearted, in their progress through this vale of tears.

We come therefore to inquire, what knowledge or notion of a future state we can attain to in this present life. In order to which it is proper to observe, that there are two periods in a future state. The one from death to resurrection, the other from resurrection onward to all eternity. As to the first of these periods, peace, security, and rest from their labours, seem to be the immediate portion of those who die in the Lord.

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The voice from heaven, in the book of Revelation, crieth out — Blessed are they that die in the Lord, that they may rest from their labours. This intermediate state of repose between death and resurrection is elsewhere called a sleep—thus St. Paul to the Theſſalonians ſaith, “ I would not have you ignorant, brethren, concerning them which are aſleep, that we ſorrow not, even as others who have no hope. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.” But we are not to ſuppoſe, that this ſleep implieth a perfect ceſſation of all our faculties, a total abſence of ſenſe and thought: the parable of Lazarus in Abraham’s boſom, and the account of the penitent thief, plainly ſhew the contrary.

On the other hand, that it is not a ſtate of complete happineſs, appeareth from what we read in the Revelation concerning the ſouls under the altar, who cried with a loud voice, ſaying, “ How long, O Lord, holy and true, doſt thou not judge and
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avenge our blood on them that dwell upon earth ?”

From which passages of sacred Scripture, laid together, we learn, that there is a degree of consolation, peace, and joy, but no complete blessedness, before the final judgment.

But mankind are not judged before the resurrection; it is then that the thrones are placed, the books opened, the scrutiny made into every man's life and actions, and sentence passed accordingly. After this, and not before, the saints of God (being washed clean from all guilt in the blood of God the Son, and being clothed in the glorious robes of *his* imputed righteousness) are invested with new bodies, and commence a life of inconceivable bliss, which is to last to all eternity.

This is the second and ultimate period of a future state, of which it is not possible for us to form a just and distinct idea: but to our purpose it sufficeth, that we are assured we shall be happy, and happy for ever, although the peculiar sort of happiness

ness cannot be revealed to us whilst in the body.

Different persons, *almost* entirely destitute of instruction upon this point, have imagined and described heaven in different ways, according to their several tastes and inclinations. The Mahometans have provided it with objects to gratify their grosser lusts and appetites; the poets of old, with perfumed groves, enamelled meadows, and transparent streams; while others of a philosophic turn imagined the chief pleasure there to consist in conversing with the best and wisest men of all ages.

But we, who are guided by the light of the gospel, know that these thoughts of the wise men of this world are vain. After all, the negative notion is the surest, and that which lies within our reach. We may know what it *is not*, though we can not know distinctly what *it is*. We are very sure that in a state of complete happiness our bodies will not be liable to death or disease, to want or pain; that our souls will not be disturbed with craving appetites, or unruly passions: we know
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that in heaven tears will be wiped from every eye, that there will be no mourning, no sorrow, or distress whatsoever. Thus much we know of a truth, and this in reason should suffice.

But as the Israelites of old, for the flesh-pots of Egypt, were ready to forego the celestial manna; so, if we be not continually on our guard, keeping our souls from being strongly affected with a sense of this world and its pleasures, we shall be very apt to overlook the next: as one remedy against making which foolishest of all exchanges, it may not be improper to entertain and fix our minds by some *positive conception*.

Let us therefore examine what insight revelation hath given us into this matter; and to make this inquiry with the greater exactness, let it be ranged under three distinct articles.

First, We will inquire what sort of bodies we shall have in the life to come.

Secondly, In what sort of place we shall be. And,

Thirdly, In what way we shall be employed,

ployed, or how we shall pass our time, if we are accounted worthy to obtain a part in those good things which God hath prepared for those that love him. And,

First, As to our bodies, St. Paul plainly informeth us that flesh and blood cannot inherit the kingdom of God; and that our present bodies must die and be dissolved in order to be quickened: "Thou fool (saith he) that which thou sowest is not quickened except it die. It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Now by a spiritual body, we are not to understand *pure spirit*, but only a body *spiritualized*, that is, not gross and heavy, but light and volatile, obeying every motion of the will, in an instant darting like a ray of light to the most distant places. In St. Matthew's gospel we find our Lord himself declaring, that the righteous shall shine forth as the sun in the kingdom of their father. Well, therefore, may their bodies be said, "*to rise in glory*;" and of this glory the apostle giveth us to understand

that there are different degrees, in proportion to the different degrees of holiness attained in this state of trial. "There is (as he expresseth it) one glory of the sun, and another glory of the moon, and another glory of the stars, and one star differeth from another star in glory."

After all, it must be confessed, that in this life we do (to use St. Paul's phrase) see through a glass darkly. The best representation we can frame to ourselves will vastly fall short of that glory which shall be revealed.

In order to let in some farther light upon this obscure subject, let us observe another instructive hint given us in the New Testament.

In the third chapter of the epistle to the Philippians we are expressly told that Christ shall "change our vile body, that it may be fashioned like unto his glorious body." And to the same effect speaketh the Spirit in the words of the text. It doth not yet appear what we shall be; to which is added, "But we know that when he shall appear, we shall be like him:" from which
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it plainly followeth, that in order to form a notion of our own bodies in a state of glory, it will suffice if we can obtain a notion of our Saviour's glorified body; for this will fit our own, the same in *kind*, though not in *perfection*; of this we have a glympse given us in the account of Christ's transfiguration on the mount, during which his appearance was changed into the splendour of a flame, his countenance shone, his body and his raiment were bright and refulgent, with a divine lustre. On that occasion a ray of celestial glory did illuminate and adorn the body of our Lord. This apparition was like the bunch of grapes to the Israelites; a specimen of what we are, through redeeming love, to expect in the heavenly Canaan. Upon the whole, we may very fairly conclude, that our bodies will be light, and active, and shining, purified from whatever is gross and earthy. Thus much is evident from the words of St. Matthew, who telleth us that our Lord's face did shine as the sun, and his raiment was white as light; and

and it is expressly revealed that we shall be like him. Nor can it in reason be doubted, that *he* who paints the fields with flowers, who gives lustre to the stones of the earth, who clothes not only the sun and stars, but even the clouds themselves, with lightsome rich array, should in a singular manner adorn and glorify those for whose redemption he shed his blood in the flesh, and laid down his life upon the cross.

We come now to consider, under the second article, what that place is in which we hope to live, inquiring particularly about the third heaven, which is in a peculiar sense the residence of God and blessed spirits, distinct not only from this lower region, the seat of clouds and meteors, but also from the upper region of sun, moon, and stars, being far more *pure*, more *elevated*, and more *excellent*, than either. This is that heavenly Jerusalem, the city of the great King, all parts whereof are filled with the glory of the Lord. Now, though we cannot be exact in describing *what no words can express, what eye hath*

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not seen, nor ear heard, nor hath it entered into the heart of man to conceive, yet we are in some sort able to draw an imperfect sketch thereof, and shadow it forth to the fancy, by those types and figures taken from sensible things, which are applied to the very purpose in sacred scripture, particularly in St. John's Revelation.

Whatever we find pleasing in the lower world, whatever we consider as beautiful or excellent; glory and splendour, light and harmony, gold and jewels; are all employed to give us some notion of that inheritance immortal, undefiled, that fadeth not away. Heaven is represented to us under the image of such things as are most esteemed upon earth.

Nothing is more pleasing than light; hence those phrases, the kingdom of light, and the inheritance of the saints in light. The city of God is said to need neither the light of the material sun nor moon, being enlightened by the glory of the Lord, by the Sun of Righteousness.

In like manner, the nuptial feast in the
Y gospel,

gospel, the marriage of the Lamb, the new Jerusalem shining with precious stones, a crown, a throne, the lustre of the stars, the image of fruits and trees, and streams of living waters, are all made use of to let into our minds some notion, which is upon the whole a very faint, improper, and imperfect one, of that happy place which God hath prepared for those that so love him as to keep his commandments.

In this state of infancy we must be content with a faint *glympse* of those things, a clear and distinct knowledge whereof is not suited to our present faculties. It is sufficient if we are told enough of *our own* country, to engage our affections, though not to satisfy our curiosity. But one thing we may be sure of, that no place can make a soul happy which hath not within herself a frame and temper of mind fitted to relish her true felicity, which consisteth in the due employment of all her faculties to the glory of her Creator, Redeemer, and Sanctifier. This leads us to the *third* head proposed for our inquiry, *viz.* how we shall be employed in heaven?

Now

Now if we consult the lively oracles of God, from whence *alone* we can receive any information on this particular; their light gives us to understand, that our employment will consist in the exercises of spiritual graces, and in knowing the most sublime truths; in beholding, and loving and possessing the most amiable and excellent of all things; in admiring the providence, adoring the goodness, and contemplating the works of the sacred Three; in celebrating the praises of redeeming love, and reflecting upon our own *undeserved* happiness.

Some indeed of those who passed for wise men among the ancients, as well as many at present among the eastern nations, hold that supreme happiness consisteth in perfect indolence and insensibility. But how can that state be happy in which there is nothing perceived and nothing done? Far different from this is that notion of heaven which the King of heaven giveth us, when he assureth us that they which shall be accounted worthy to attain to *that* world are

equal to angels ; since it is evident, that throughout the whole scriptures angels are constantly represented as the most busy and active beings.

In general it is not to be doubted, that as we shall be placed in new scenes, and among new objects, so we shall be provided with new faculties suited to those objects, both to perceive them, and to act upon them.

It is even highly probable, that in order to entertain rational beings with exquisite delight to all eternity, there will be an endless progression of new scenes ever succeeding one to another, the latter still more glorious and excellent than the foregoing, and that with *these scenes* we *ourselves* shall be changed and pass through different stages of perfection ; or, as the apostle expresseth it (2^d Cor. iii. 18), that we all with open face beholding as in a glass the glory of the Lord, shall be changed into the same image from glory to glory.

Well therefore might the Psalmist cry out, “ In thy presence is fulness of joy,
at

at thy right hand are pleasures for evermore." And again, "they shall be abundantly satisfied with the fulness of thy house." But where is the rich man that is satisfied with his riches, or the ambitious that is content with his rank, or the voluptuous that is filled with pleasure? Is it not evident that all these appetites grow with enjoyment?

Besides, in all worldly enjoyments there are ever mixed some bitter seeds of woe; the uncertainty of the good things of this life; the difficulty of obtaining, the danger and fears of losing them; the unavoidable disappointments, vexations, inquietudes, that attend them; and, at best, the shortness of their duration: that undoubted assurance, that if they do not leave us, we shall soon leave them; our daily conviction that the world passeth away, and the desires thereof; all these considerations, a sense whereof caused the Psalmist to break forth, "Thou hast made, O Lord, our age as a handbreadth, and our days are as nothing before thee;" these considerations,

I say, *should* be sufficient to wean us from things below, to raise our thoughts and hopes from earth, and fix them on *heaven*, the bliss whereof fully answereth that emphatical expression of holy David, “Thou shalt make them to drink of the river of thy pleasures, for with thee is the fountain of life.”

O death, where is thy sting? O grave, where is thy victory? The king of terrors is no longer terrible, sickness is the way to health, old age leadeth to ever-blooming youth, and the grave to a throne of glory. All this is true, literally true with regard to those whose conversation is as becometh the gospel of Christ; but then we must remember, “*that without HOLINESS NO man shall see the Lord;*” faith, which uniformly presseth the heart to offer itself up a continual sacrifice to God’s glory, and unbounded charity towards the church of Christ, are the seeds which, sown in this life, will produce a crop of glory in the next.

Those who hope to partake of the joys of heaven must not be wanting to themselves.

selves. For our encouragement, let it be bore in mind, that whoever serves the world takes great pains for a very small reward. Whereas, on the contrary, they who engage in the service of God, labour little, and gain much. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting.

To conclude.—In order to frame a right judgment of things, we must consider that the life we now lead upon earth is real death, and what is called death, is real life. But although this is a secret to the bulk of mankind, yet *it is* not, at least it *ought not* to be so to Christians who have access to the written word of God: informed by the unerring oracles therein contained, we know that our true happiness consisteth in setting our affections on things above, not on things on the earth, inasmuch as we are dead and our life is hid with Christ in God; that is to say, we are now in a dead and languid state, we move heavily, and perceive faintly, our souls and faculties are

clogged and buried in these earthly bodies; but hereafter, when we emerge from these sepulchres of flesh and blood, we shall then commence our true and proper life, a life of happiness and perfection which we cannot now fully comprehend, but which is laid up for us with Jesus Christ in the bosom of the Father.

Of which happy life, that we may all so watch and pray, as to be made partakers, God grant of his infinite mercy to us helpless sinners, through Jesus Christ, our most dear Lord and Saviour.

Now to that God whom we Christians adore—To God the Father, God the Son, and God the Holy Ghost, three coeternal and coequal persons in one substance, be ascribed all praise and glory by the church whilst *militant* in *time*, and when *triumphant* in *eternity*. Amen,

SERMON

SERMON XX.

Preached at the Cathedral of Canterbury in 1773;
and at St. Clement's, January 23, 1791.

2 SAMUEL V. 6, 7, 8.

The king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.— Nevertheless David took the strong hold of Zion; the same is the city of David.— And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are the hated of David's soul, he shall be chief and captain.

THE author of the 1st book of Chronicles, relating this *same* fact (in the 11th chapter), adds to the narrative of the text,
“ Where-

“ Wherefore *they*, or *because* they (even the blind and the lame had said *he*) shall *not* come into the house.” At this time king David was seated on a throne, originally promised him by heaven, and the *possession* of which was insured to him by various virtues of *divine* and *political* wisdom.

The *rival* kingdom of Israel was now no more; that *shortlived* state sinking with Ish-bosheth, or (to speak more accurately) *incorporating* itself with the house of Judah, on the death of a monarch whose want of courage and counsel occasioned (under a directing providence) that important revolution.

King David finding himself sufficiently *in force*, advanced against Jérusalem, then called Jebus, with the combined armies of Israel and Judah; the fortress of that city being in the occupation of *one* of those nations whose excision God had *expressly* *enjoined*.

In *such* a conjuncture inactivity would *not* have been surprising in a Saul or in an Ahaz;

Ahaz ; but, as David deemed such a conduct criminal in him, we have a pregnant proof that he had in his heart the law of his God, who had *given* to Abraham, and had *renewed* to his descendants, the grant of a country not yet thoroughly cleansed of its old inhabitants. Zeal for God's honour appears then to have been the *principal* reason for this enterprize, and although *success* doth not *always* prove the innocence of martial undertakings *among mere mortals*, yet, *in this instance*, *victory* seems to have justified the attempt, inasmuch as this *favourite* of heaven was *not rebuked* by heaven for his conduct, which was the case *afterwards* when his *behaviour* was *faulty*.

Zeal for God's honour being admitted as David's *primary* inducement, a *secondary* one was the *situation* of Jerusalem or Jebus, in the midst of tribes who had unanimously hailed him for their sovereign.

But even *this* motive was far from being *merely* secular and selfish ; *Jebus* had been the scene of very eminent transactions, for
here,

here, or near it, stood Mount Moriah, the illustrious spot where Melchisedec, that priest of the most high God, and type of HIM whose priesthood is *everlasting*, had resided in his *regal* and *sacerdotal* character. *Here* too the father of the faithful, who had seen Christ in *that king of Salem*, had (by his readiness to offer up his only son Isaac) demonstrated an obedience which will be instructive to all posterities for evermore.

And, if we direct our eyes *forward*, we shall see that the *future* distinctions which this part of the promised land was to receive were *not* inferior to the *past*;—*future* to David, but *past* to us: since *here* stood the temple of Solomon, and that *other temple*, whose glory was *therefore* greater than the glory of the *first*, *because* “Christ (God manifest in the flesh) condescended to honour it with his own immediate presence.” To which we may add, that *here* (where the son of the faith of Abraham had lain bound an intended victim) was *that* cross afterwards erected whereon the

the Son of man was lifted up, and slain, an *expiatory* sacrifice for the sins of the whole world.

This portion of Palestine, then so singularly distinguished by the most interesting events, was the object of king David's attention, who upon the mixed motives already recited, conducted his host to Jebus, and fought against it and took it.

Probably there was a subterraneous passage, cut like a canal or large tube, through the rock or hill whereon stood the castle of Sion, affording a secret communication between the fort and the town below, whose inhabitants were partly Israelites; "whosoever getteth up *to the gutter*, or rather *through the gutter* or subterraneous passage, and reacheth the lame and the blind, he shall be chief and captain." Joab surprised the Jebusites through this avenue, and received the military honour that had been promised; as did our *third Edward* through a similar passage at Nottingham, and seized one of his own insolent subjects.

But

But to return.—Expositors give us two very different interpretations of this passage of sacred history. The one *literal*, the other *symbolical*. Those who exclude metaphor, and adhere to the simple narrative, must maintain that the possessions of the strong hold of Jebus (the future Zion) discovered a *confidence* greatly discrediting *military virtue*. For they must have forgotten or overlooked the martial merits of David and his worthies, whose fame must needs have extended beyond the narrow limits of the land of Canaan. They depended on their forts being inaccessible, not knowing, or not caring to own, that the armies of the living God are *more* certainly *irresistible* than *any rock or fortress* could be *impregnable*.

Thus, secure of continuing undisturbed in Zion, they refrained not from ridiculing *as powerless* all attempts to dislodge them. They, probably, treated David with that same contempt that he had once experienced from *Saul their friend*, intimating withal, that if the son of Jesse *was* indeed

determined to *try his fortune*, the better to evince their unconcern at *his* assault, nought should be opposed to it but *blindness* and *decrepitude*.

The Jebusitish confidence arose, according to *this* exposition, from consciousness of national prowess, and of local advantages. Hence their security and their irony too! whereas He with whom their contest lay had been a man of war from his youth, and he then headed the flower of the whole land of Judah.

That triumphant eulogy, "Saul hath slain his thousands, and David his *ten* thousands, still rung in their ears;" and the head of Goliath (of which we read that it had been carried up to Jerusalem, and *there* deposited), this head of their champion was still *present to their eyes*. So that it is highly important to suppose these infidels thus disposed to merriment when assailed by a warrior accustomed to conquer, who had recently rescued Keilah, and vanquished the Amalekites after their burning of Ziglag.

By

By these considerations one is led to conclude, that if we adhere to the *latter* we shall never reach the *sense* of the inspired historian, which yet may, without great solicitation, be extracted by the *symbolical* interpretation.

For 2dly, a custom obtained, old perhaps as superstition itself, of *concealing in the foundation*, or of *repositing* in some *eminent* fort of a newly erected city, certain *images* magically consecrated, and *either* inscribed with the *names* of some imaginary deities, or *else* configured like them in their supposed apparitions.

To these talismans, or representations of fancied protectors, was much of virtue confidently ascribed; while *they* kept their stations, neither foreign hostilities, nor more formidable domestic convulsions, were to be considered as sources of terror. To this purpose had the city of Troy and the temple at Ephesus hid the image that fell down from Jupiter, and the palladium stolen by the Grecians. In some parts, even of our own island, this species of credulity

dulity hath still its share of influence, for the doctrine of amulets is not absolutely exploded, and deism itself is not wholly free from *superstitious* prejudices. Nay, even atheism is not without a sprinkling of them, for *atheism* hath bigots, who, joining materialism with judicial astrology, eliminate the great source of BEING, and yet shudder at a *frowning planet*, or venerate an *unconscious talisman*. This absurdity, if we may believe a celebrated poet of our own, was found in a silly king and in a shrewd atheistical vicegerent; what made (he inquires) *what made*

A perjur'd prince a leaden saint revere?

A *godless* regent tremble at a star?

It should then seem that the men of Jebus relied *not* on fightless and impotent *mortals*, but on their idols of every construction and denomination. Experience, however, soon convinced them that there was *no* valid “*enchantment against Jacob*,” nor any successful “*divination against Israel*.”

The vaunters speedily experienced that *their blind and their lame*, their constellated

Z

images,

images, such as had been cast under a certain configuration of the celestial bodies, were in truth nought but the invention of knavery and the *confidence* of folly. For, with what propriety could it be said that *the soul of David*, the man after God's own heart, "hated poor mortals eyeless and helpless?"

But it may be said, that (granting the *blind and the lame* to denote those *figils* or *figures* wherein superstition trusted, yet) where is the probability that the defenders of Jebus *themselves* should distinguish their own tutelar images by an appellation so *degrading*? To this we answer, that there runs such a strain of self-sufficiency through the words of the Jebusites, so expressive of their settled belief that the king of Judah *could not* hurt them, as makes it highly probable they should in *the luxury of wit* retort on the monarch those words of his own, whereby he had vilified their gods as being "*blind and lame*." If it be asked, *how* the besieged can be supposed to have known that their besieger had thus made
free

free with their gods of silver and gold, and brass and iron, and wood and stone? We reply, this intelligence might have reached them by the same means that Moses knew the Moabites to have been insulted by a poet of the Amorites. By *report* peradventure, for by report or tradition it was known to that illustrious law-giver that (long before his time) an Amorite had derided the vanity and insufficiency of Moab, and expressed his contempt of Arnon in these numbers which he has thought fit to insert among his own *immortal writings*. “Come unto Heshbon, let the city of Sihon be built and prepared. For there is a *fire* gone out of Heshbon, a *flame* from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.” Numbers xxi. 27, 28.—Why then might not David’s indignation against idol worship be *well known* to every court and city and village in Palestine? This is surely *probable*, as his spirit was stirred in him in like manner, as was that of St. Paul afterwards on seeing a place *wholly*

devoted to idolatry. And the monarch had better success at *Jebus*, than the apostle had at *Athens*; for the Jebusites (disappointed of help from their idols, their blind and lame auxiliaries) made, it should seem, a solemn declaration never more to confide in them or admit them as tutelar deities, “the blind and the lame shall not come into the house.”

In conclusion, let it be remembered, that whichever of the two interpretations of this sacred scripture should we admit, *one* unchangeable and most important inference may be drawn from it: “That affiance in God is the solid basis of true courage, and the sole foundation of all that can be styled dignity and happiness in this world.”

This well-grounded affiance in God cannot be the portion of any sinners who have neglected to acquaint themselves with HIM through Jesus Christ, whom he hath set forth to be a propitiation for the sins of the world; and having so acquainted themselves with God, who neglect to walk as *in his* sight, valuing his favour
more

more than life itself. However, this sacred scripture is full of moral *interpreted instruction*, and moral instruction is called, by wisdom itself, a *light to our paths*: if so, the reasonings of wise men on the means to obtain and insure felicity, may not improperly be considered as a *cluster* of stars, which serve indeed to break the obscurity of night, but diffuse *not* around us the *noonday splendour*; for *that* can *only* be done by the *Sun* of Righteousness arising with healing in his wings.

May *his* bright beams not *in vain* illuminate our paths, but may we, strangers and sojourners upon earth, hereafter travel under their benign direction straight towards our inheritance in a better country, an inheritance to which (through the satisfaction of the sacrifice on the cross) *all* may return who are not so *foolish* as, after perpetual disappointment in the search of pleasure *which they never found*, still to continue the pursuit, till every hope is precluded, and till life (now no longer a positive good, and desired *only* through fear

of *death*) terminates either in the stupor of insensibility, or in the *agonies* of despair.

In a world like ours, overspread with boundless varieties of misery, where our senses assault us, and our hearts betray us, almost *all* the *moral* GOOD left among us, is evidently the effect of *natural* ILL.

Evil came into our system with the first act of disobedience of man against his Maker. The depravation of human will was *certainly*, and we must suppose *necessarily* too, followed by a disorder of the harmony of nature. *This* opposition of selfwill to God's will by consequence is our disease, and our only *possible* cure lies in a return to the duty of absolute submission of the revealed will of our heavenly Father, *our Creator*. Let us not then any longer contend in our own strength with the tempests of life; if so, that strength will soon fail us; but let us fly *immediately* to the shelter of the cross; let us not confide in any *lame* or *blind* auxiliaries, in our own supposed moral and independent powers;

powers ; let us rather (by the aid of the ever present source of life and comfort and blessing) lay aside without delay the sins which have hitherto most easily beset us ; ever remember that *reason* can only warn us against *evil*, it is the exclusive province of *religion* to *enable* us to *practise* the good we know, to enable us to cease from doing evil and learn to do well, to make us advance from *strength* to *strength*, from *grace* to *grace*, until we shall be meet, through redeeming mercy, to appear before the God of gods in Zion.

Now to God the Father, Son, &c.

COLLECTORIS ORATIO.

HABITA

IN THEATRO SHELDONIANO,

Saturni Die 26 Feb. 1757,

A GEORGIO BERKELEY, A. B.

ECCLESIAE CHRISTI ALUMNO,

Procuratoribus.

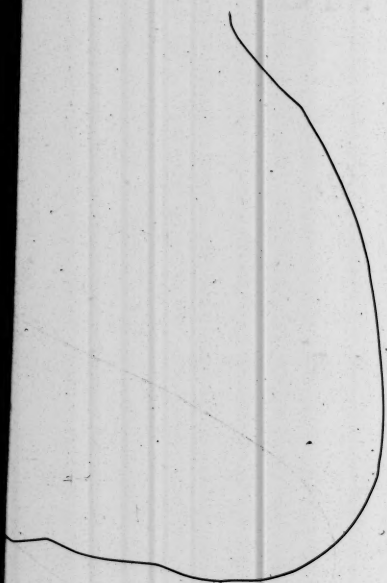
J. COULSON e Coll. Univ.

J. FOWELL e Coll. Exon.

Collectoribus.

D^{no}. BERKELEY ex Æde X^{ti}.

D^{no}. SKYNNER e Coll. Univ.



P R E F A C E.

THE Editor feels it necessary to assign her reasons for printing the following speech, spoken by Dr. Berkeley when he was collector; it was universally admired, and a very learned member of the university, who had been resident there more than twenty years, said to many persons, that Mr. Berkeley's speech was the best, the most elegant Latin, that he had ever heard in the theatre: the gentleman's name is forgotten by the editor, and she now knows no one likely to inform her, unless she had written to the Land's-end, to Dr. Berkeley's and her own old, very learned, respected friend, the Rev. John Whitaker, A. M. The errors of the press, where they occurred,

occured, have been kindly corrected by the Rev. E. W. Whitaker, late gentleman commoner of Christ Church, Oxford, author of the Times of the Gentiles, in which excellent work that horrid atheist Gibbon is made the PROVER of the fulfilment of every prophecy of the Old Testament, which had been fulfilled at the time that Gibbon wrote his Roman History; “ *An unsuspected Authority*,” as the learned and witty son of the late witty Serjeant Whitaker styles Gibbon.

The editor has frequently heard Mr. Hamilton, bishop Horne, his brother, Mr. S. Horne of University College, his contemporaries, say that Dr. Berkeley was generally esteemed the best, the most elegant Latin scholar in the university.

To those who were not occasional inmates at Dr. Berkeley's, and so may not have seen the astonishing disorder of his library, the floor often entirely covered with sermons, letters, &c. it may seem hardly credible that Dr. Berkeley was more than ten years searching for this speech, which
he

he earnestly wished to show to his son after he grew up, and to other young friends who had heard its celebrity, but never could find it; he at length concluded that he must have lent it to some one to read, who had not returned it. In the autumn of the last year, having a *little* leisure, she determined to look into an old chest of bishop Berkeley's papers, his journal when secretary to the great earl of Peterborough in Italy; quite at the bottom, in one corner, her eye was caught by a small book that appeared more modern than the papers of the learned prelate; she instantly bid her servant (on her knees, her head in the chest) hand it to her; she replied, "Madam, here are two of them; would you be pleased to have them *both*?" "Yes, undoubtedly." She instantly saw that it was the fair and foul copy of the long "*lost sheep*;" she laid it on her table rejoicing, and in her wonted way of *soliloquising*, exclaimed, "This shall be printed, if *I* live, at the end of the volume of sermons."

She

(350)

She desires to praise the goodness and long-suffering of Jehovah in sparing her (although in a lamentable state of health, and very *sadly embarrassed* circumstances, from the chief part of her income being in Ireland) to complete ALL, and in this instance MORE than all, that her amiable, tenderly beloved partner wished.

ELIZA. BERKELEY.

No. 9, Sackville Street,
March 20, 1799.

COLLEC-

COLLECTORIS ORATIO.

Eò me alacriore animo, Baccalaurei florentissimi, ad munus hocce obeundum accingo, quod eloquentiæ pigmentis parùm indigent eæ res, quæ suo quodam, et nativo splendore semet ipsas commendant ornantque, quasque vel nudâ narratione abunde laudaveritis. Oratori suo, minus strenuo, opitulabitur Aristotelici nominis fama ac gloria singularis, efficietque, ut (in illo prædicando) vis dicendi, quam in me sentio quàm fit exigua, minus desideretur.

Solenne est apud omnes gentes, eos viros qui vitam humanam excoluere, *summis* ac *perpetuis* honoribus posterorum amoris ac venerationi commendare, ut ipsi quoque ad benè de republicâ merendum incitentur, dum illustrium virorum virtutes vident posturera virescere; et (licet *ingentia* forsan incrementa

incrementa istæ artes paulatim acceperint), non tamèn grati animi memoriâ excidere debent, *primi cujusque inventoris meritæ laudes.*

Jure igitur quam merito, instituerunt majores nostri, ut annuis hisce conventibus, solenniores *Aristoteli* honores persolverentur, artium ac scientiarum academicarum *εὐκυκλοπαιδείας instructori*; qui disjectis passim philosophiæ membris, felici ausu compositis, atque in ordinem redactis, *animam* mirificè quasi *inspiravit.*

Diù fanè ante Aristotelem, humani ingenii vividam vim atque solertiam exercuerant naturæ admiranda *Φαινόμενα*, effecerantque ut summo studio sese accingeret ad rerum *causas reconditiores* eruendas; indè, quæsitum est ab hominibus negotio vacuis, et veritatis investigandæ studiosis, quonam nexu contineatur stupenda hæc mundi compages? Unde profiliant, (perpetuâ varietatē sibi invicem succedentes) rerum naturalium mutationes? Quid sūmus ipsi, et quidnam victuri gignimur? Quid *velint*, ac *possint* variæ illæ ac mobiles mentis humanæ

humanæ facultates? Cuinam fini inferviant illæ (penè infinitæ) corporibus naturalibus inditæ qualitates? Quo *tendunt*, quâ ratione optimè regantur, humani animi affectus? Quænam fit civitatum indoles? quibus præcipuè efflorescant artibus? cujufmodi legibus contineantur? cujufmodi *avopuα* vergant prorsus ad interitum? Quæ, denique, fit natura, quæ providentia, quis debitus cultus divini numinis?

Ex hisce argumentis, alius aliud, pro ingenii sui modulo, illustrandum suscepit: *practicâ* hic, *philosophiâ* ille *theoreticâ* magis gaudebat: alius naturæ corporeæ miracula indagare; alius humanæ mentis quasi naturalem historiam exquirere; alius internam rerum publicarum structuram explorare; postremò; alius cœlum ipsum petere, et divini numinis *naturam, actus, consilia*, patefacta dare. Aristoteles pleraque hæc, ne dicam *omnia*, sed *modestiùs*.

Univerfum ille systema, acerrimæ mentis suæ aciei subjecit; nihil relinquens intentatum, quin omnem philosophiam quasi subito et uno intuitu pervaderet.

A a

Quo,

Quo, vero, feliciùs res omnes, (intellectui humano subiectas) ad examen revocaret; *universalem* quandam quasi *disciplinam* concinnavit, quæ res Scibiles, in suam quamque classem redigeret, et scientiarum quandam synopsin nobis exhiberet.

Philosophia, auctore Aristotele, duabus omninò partibus continetur; quarum illa quæ ad res agendas pertinet, practica dicitur; *Theoreticæ* nomen obtinuit ea pars, quæ veritalis nudâ *contemplatione* absolvi-
tur. Ad *priorem*, referuntur Ethica, Politica, Œconomica; ad *Posteriorem*; Historia seu disquisitio rerum naturalium, tum physicarum tum metaphysicarum (quod vulgò dici solent) adeoque Dei, ac mentis humanæ *essentiam*, *proprietates*, *affectiones*, denique et relationes omnes complectentium.

Videbitur forsàn hæc scientiarum divisio, ingenii esse non adedò præcellentis; videbitur, *sibi* posse quemvis idem sperare. Attamen integra neque ea mediocris laus constat Aristoteli; quæ vix quicquam habeat, cum cæteris mortalibus commune.

Ecquis *ante* illum, utilissimum illud veritatis investigandæ *organon* sive instrumentum, (quod logica appellatur) valuit conficere? Ecquis *post* illum (quod mirum sane videatur) feliciter imitari? Contemnant licèt, ut fit, qui non intelligunt; et quamquam (secundum axiome vulgatissimum) “ quicquid repertum est, jam obscurum esse desiit;” quotocuique vel acutissimorum virorum, in huncusque diem, cognita fuit ac perspecta ea, quam in organo Aristotelico videre est solertia? Præter illum ecquis rationis quasi pugionem *Syllogismum* conflasset, quo quidem adhibito (parentis instar Ithurielis Cuspide ieti) fictâ veritatis formâ exiit statim error, et in sese redit invitus.

Logicæ cum materiem duplicem esse, statuisset Aristoteles, *verisimile* nempe et *verum*; DIALECTICAM quidem et *Rhetoricam* ad *res probabiles* adhibendas commendavit; *analysin* et *philosophiam veritati* indagandæ destinavit. Porro necui mentis facultati philosophus noster non subveniret; *inventioni* copiam ministrant libri topici et
A a 2 methodici;

methodici; *judicio*, analytica tum *priora*, tum *posteriora*; in quibus, de propositionibus, deque syllogismorum legibus multa sunt subtilitè et copiose tractata.

Deinde, quanto cùm acumine, inhonestas fallacias evertit sophistarum, quibus solenne est, veritati variis artibus nebulam obducere; scilicet, aut formam syllogisticam *diffugiendo*, aut mutando quæstionis propositæ terminos; aut ipsam quæstionem deferendo. Igitur sophismata omnia, nullo prorsus negotio detexerit, quisquis logicâ pollet Aristotelicâ; nec Protæa finet e manibus elabi, utcunque formas se vertat in omnes.

Nec fanè mediocrem in laudem cedit Aristoteli nostro; quod voluntati et affectibus humanis dedit operam regendis; felicitati stabiliendæ consulens, tum privatæ, tum rerum publicarum.

Habuit fanè philosophia moralis plurimos *olim* cultores; qui fines bonorum ac malorum prò cujusque indole ac judicio quam maximè inter sese diffidentes constituebant. Aristoteles summum hominis bonum in
virtute

virtute ponit, modò vita fit perfecta. Tri-
 plici igitur bonorum genere existimat feli-
 citatem absolvi. *Animi* videlicet bonis;
 deinde *corporis*; postremò *externis*. At hæc
 sunt Christianis lectoribus prorsus futilia,
 quibus aliam felicitatis scenam, ultra an-
 gustos hujusce vitæ limites positam, pate-
 fecit de cœlo missus, Dei filius. Arcana
 ille (divinæ et humanæ naturæ) a seculis
 prioribus abdita develavit; diversamque
 felicitatis speciem, vel potius felicitatem
 ipsam notis proposuit; quam intuentibus
sordent statim hujusce mundi *gaudia*, atque
illecebræ; et ad eam felicitatem captandam
 accendimur, cujus immensitatem, nèc *ocu-*
lus, nèc *auris*, nèc *intellectus humanus* valet
 complecti.

Nec est quod Aristoteli vitio vertamus,
 in eo illum argumento tractando erravisse,
 cui rectè illustrando omninò impar fuit na-
 turæ lumen; ignarâ scilicet ratione hu-
 manâ, quam miserè lapsa sit hominis na-
 tura, a primævâ suâ perfectione, *quantoque*
indigeat instauratore.

Rerum

Rerum publicarum administrationem quam perite instruxerit Aristoteles, fatis testantur libri de hoc argumento ab illo conscripti; quorum ad laudem amplissimam, *satis* fuerit illud innuisse; politicos Aristotelis libros, ingeniosissimo de *Legum indole ac spiritu* scriptori *copiose* materiem ministravisse.

V. CAN.

Ab Aristotele, ad te, insignissime Vice-Cancellarie, à magistro scilicet ad discipulum, haud abrupto transitu sese convertit oratio. Liceat igitur mihi, academïæ nostræ gratulari, quod cùm fidei Catholicæ jam diu patrocinata sit; præsidem habeat, ejusdem fidei vindicem acerrimum: qui hæresiarcham quendam a partibus arianorum, (eâ quâ plurimum polles, Aristotelicâ disputandi arte) penitus contudisti, vindicatis, (duce et auspice sacro-sanctâ scripturâ), beatæ ac individuæ trinitalis, *cultu, honore, et gloriâ*. Qui denique (a Christo institutum) ecclesiæ regimen episcopale,

PROC. FOWELL.

Officii nostri jam postulat ratio, ut gratias tibi quàm maximas referam, procurator dignissime, ob illud, quo jam fruor, erga me animi benevoli indicium. Virtutibus me tuis immorari, vetat singularis illa modestia, quæ *benè fecisse* fatis habet, et *prodesse* mavult quàm *conspici*. Frustrâ tamen, studet illa, laudes tuas operire, quæ huic nostræ academïæ (quam variis habes tibi nominibus devinctam) ita innotuerunt, ut me (dum tibi morem gero) tacente, omnium sis plausus mertissimos accepturus.

AD COLLEGAM.

Occasionem hanc, tecum, Juvenis ornatissime, amicitiam ineundi, libentissimè amplector, cum eo te sentiam præditum ingenio, de quo *optimè* licebit sperare; neque ullus dubito quin, quo te *penitiùs* inspiciam, eo *magis* gaudeam *fratris* te compellare nomine.

Postulat

copale, fortiter tueris, totâ catervâ Calvinistarum et Arianorum (de quorum *patronis* taceo) quaquaversum circumlatrante imperterritus.

Non est igitur quod miremur, te apud omnes ecclesiæ Anglicanæ filios *genuinos*, magno esse in honore, neminemque habere tibi infensum, qui non idem fidei Christianæ bellum indixerit.

PROC. COULSON.

Nec laudes tuas fas erit, vir doctissime, ab Aristotelicis disjungere. Ecquis enim *peritiùs*, ac *efficaciùs*, disputandi artem, sive præceptis, sive exemplo commendat? Quis sophismate feliciùs solvit? aut veritatis vim pleniùs nobis ob oculos ponit, ministrante syllogismo? Felix sane Juventus academica quæ ex Biennii experienciâ abunde didicit, quanti sit emolumenti, eundem habere, et *morum* et *doctrinæ* moderatorem peritissimum!

PROC.

Postulat jam Aristoteles noster, Baccalaurei florentissimi, ut ad eum *sua* demum redeat oratio. Restat ut admoneamini, admirabilem hunc virum prò vero philosophiæ parente agnoscatis; neque obliviscamini unquam, unde, tam mira hæc incrementa scientiæ; unde, tanta hæc ingenii humani ornamenta duxerint originem. Fert quidem omnium artium natura ac indoles, ut eæ, progrediente tempore, in meliùs quiddam atque ornatius provehantur: non enim ibi consistunt inventa humana, unde cæperunt; novum aliquid excogitat hominum solertia. Quod facit ut priora penè contemnantur. Inde est quod *sordent* jam, apud quosdam libri Aristotelici, *iisque* cedunt, qui, his ducibus, accuratiùs quiddam, et usui hodierno accomodatius protulerint.

Meminerimus tamen, hæc omnia ex Aristotelico fonte profluxisse; eique viro debitas habeamus gratias, qui humanum ingenium primus excoluit et adauxit.

Quin et illud diligentèr vobis perpendendum commendamus, quod etsi alia

Aristotelica exoleverint, non tamen exolevit ars illa disputandi; non exolevit utilissimum illud rationis instrumentum, syllogismus; cui frustra refragatur *Lockius* ille nostras; qui, siquid egregium conscripsit de *intellectu* humano, id omne certe *Aristoteli* (qui hujusmodi quæstiones primus movit) acceptum debuit *saltem* retulisse. Satis superque experti sumus, quam indigestam argumentandi molem protulerit hæc ætas, dum *αριστοτελικήν* Aristotelicam indisputando deferimus, et soluto quodam, nec disputandi legibus obstricto sermone, quicquid in buccam venerit, acriter effundimus. Dum quæstionis propositæ terminos pro arbitrio mutamus, dum argumenta per *ambiguas propositiones* proferimus; dum ipsam quæstionem pro lubitu variamus, quid mirum si *Bella* penè immortalia *gesta*, si controversias scriptorum, vel forensium litibus prolixiores videmus? Si, denique, sub verborum cumulo penitus obruatur veritas, nunquam, nisi *severiori* et *syllogisticâ* disputatione eruenda.

Pergite,

Pergite, igitur, ut facitis, Baccalaurei
florentissimi, in hac palæstrâ tum philoso-
phicâ tum theologicâ strenuè militare,
(divini spiritûs interea gladium, hoc est
verbum Dei fumentes) almamque matrem
academiam *eruditione*; pietate ecclesiam
Anglicanam usque ornate.

FINIS.



